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**BRIEF MEMOIR**

OF

**ANDREW HENSHAW WARD.**

BY

**WILLIAM B. TRASK,**

OF DORCHESTER, MASS.

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1863

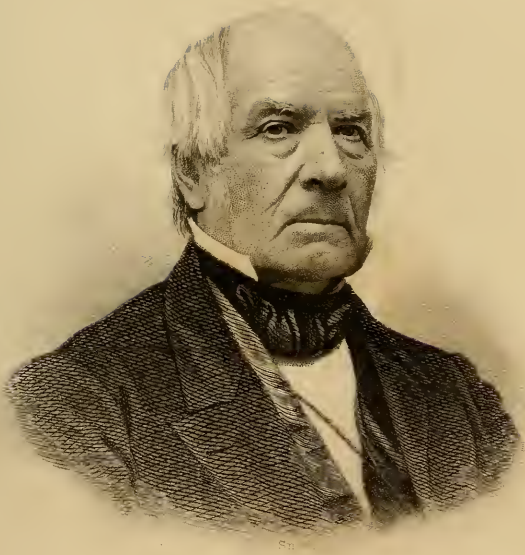








Andrew H. Ward  
1837



*Andrew Henshaw Ward*



A

# BRIEF MEMOIR

OF

ANDREW HENSHAW WARD.

BY

WILLIAM B. TRASK,

OF DORCHESTER, MASS.



ALBANY :

J. MUNSELL, 78 STATE STREET.

1863.

81108

*[Faint, illegible handwriting]*

## BRIEF MEMOIR.

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Cervantes, in his inimitable *Don Quixote*, puts the following language into the mouth of the Don, while engaged in one of his many pleasant conversations with his rustic squire: "It is not impossible that the sage ordained to write my history, may furbish up my parentage and pedigree in such a manner, as to prove me descended in the fifteenth or sixteenth generation from a king; for I must tell thee, Sancho, there are two sorts of pedigrees in the world; one that brings and derives its original from princes and monarchs, which time hath defaced by little and little, till at last it ends in a point like a pyramid; the other owes its beginning to people of mean degree, and increases gradually to nobility and power; so that the difference is, the one was once something, but is now nothing; and the other was once nothing, but is now something! perhaps, therefore, I may be one of the first mentioned division, and my origin, upon inquiry, be found high and mighty."—*Life of Don Quixote*, vol. i, p. 199, ed. 1770.

The society under whose auspices this publication is conducted, gives no encouragement to the quixotic ideas expressed, ironically no doubt, in the latter clause of the above quotation in regard to lineage, justly considering that our true republican nobility consists in moral worth, and that those who have this more than regal gem, have obtained, indeed, the "pearl of great price." What would it avail, we may reasonably ask, could one with certainty trace his pedigree directly back to some defunct king, or what would it profit him, could he absolutely prove, that he was cousin german to a living queen? It is pleasant for us, however, when we can, to look back, with honest pride, upon ancestors patriotic and pure, who loved their kind and did well for their country. It does us good to think of them; to recount their trials and their victories—those who moved in public life—those who dwelt in obscurity, and while we emulate their virtues, we prove ourselves to be worthy descendants by endeavoring, also, to shun their follies and their vices.

There is, after all, a depth of meaning, were we disposed to analyze it, in the above quoted expression of Cervantes, relative to the rise and fall of families; "once something, now nothing,"—"once nothing now something." It would be a fitting theme for an essay to a person inclined to follow out the subject. But we must leave it by remarking, that in the general vicissitude of families there are also some, who hold on the "even tenor of their way," through successive

generations, respected and esteemed as men of probity and uprightness. The line of ancestors of our friend, the subject of this sketch, seem to have been, so far as we can learn, men of respectability, some of whom held distinguished positions. His ancestors of the first, third and fourth generations, were representatives to the general court, the first ancestor being also a deacon and a selectman of the town; two were colonels of the militia; one, the first, major-general in the army of the Revolution; two were justices of the court of common pleas; several were justices of the peace; one a high sheriff, and another a founder of a church.

The subject of this notice was one of the early members of the New England Historic-Genealogical Society, his name standing the tenth on the list of the living members of the association. He has ever taken a deep interest in the welfare of the society, and its periodical, and to both he has been a worthy helper and contributor. His reputation has been long established as an assiduous and accurate antiquary, genealogist and author, the first of his historical and genealogical publications, the *History of Shrewsbury, Mass., and its Families*, having been published in 1847, coeval with the initial volume of the Register. For these and other reasons of a similar character that might be mentioned, the publishing committee thought that a brief memoir of our almost octogenarian friend would be peculiarly appropriate for the pages of this, his favorite quarterly.

Andrew Henshaw Ward, the eldest son and child of Thomas Walter and Elizabeth (Denny) Ward, was born at Shrewsbury, Mass., May 26, 1784. He received the name of Andrew Henshaw at his baptism, at the special request of Madam Sarah Henshaw, then of Shrewsbury. She was desirous of perpetuating the name of a beloved brother, Andrew Henshaw, Esq., who died in Boston in December, 1782, in his 31st year, s. p.—son of Hon. Joshua Henshaw, a distinguished merchant of Boston (b. 1703, m. 1733, d. 1777) and Elizabeth Bill of Boston (b. 1712, d. 1782). Andrew Henshaw graduated at Harvard College in 1768, was clerk of the house of representatives one or more sessions of the general court, and was subsequently clerk of the supreme judicial court of Massachusetts from Feb. 16, 1779, to the time of his death. He married, Feb. 10, 1780, Sarah Prince of Boston, who survived him. She afterwards married John Tucker, Esq., of Boston (H. C. 1774), Mr. Henshaw's successor as clerk of the court, and died June 22, 1822, aged 67. Mr. Tucker died March 27, 1825.

Thomas Walter Ward, the father of the subject of this memoir, was an independent farmer in Shrewsbury, which is chiefly an agricultural town; exclusive of a farm of 70 acres, he had several out lots, appropriated to tillage, mowing and pasturing. He kept a good stock of cattle, both as to number and quality, employing one man in the winter season, two at seed time, and occasionally three while haying. When not otherwise engaged, he superintended the work and improvements on the farm, but that could be only at intervals of time, for in addition to his ordinary engagements, he had frequent calls, when least anticipated, for his immediate services as deputy sheriff. In the performance of these duties he was often detained several days, making it detrimental to his affairs at home. It was



rendered expedient, therefore, that some one should have special charge of this work, and see that it was properly conducted during his absence. When Andrew, his eldest son, was about 12 years of age, the father entrusted that duty to him. He had been accustomed from his early youth to go out upon the farm as an attendant on his father, and if he failed to see the work that was done, and how it was performed, it was not for want of an opportunity; that being afforded, he was soon enabled by increased attention and a little experience in the business, to execute judiciously the trust confided to him. He attended the district school in his native village, through the winter season, and worked on the farm till he arrived to the age of eighteen years, when he commenced fitting for college at Leicester academy, under the tuition of that distinguished and popular teacher Ebenezer Adams, afterwards professor of languages and mathematics at Dartmouth College, of which institution he was a graduate in 1791. Mr. Adams died Aug. 15, 1841, in the 76th year of his age. (See *Register*, vol. i, p. 80.) Mr. Ward entered Harvard University in 1804 and graduated with the class of 1808. His chum, for three years, was William Whitney, afterwards a teacher in Roxbury, who died early. Among his living classmates are the Hon. Charles C. Pinckney, lieut.-governor of South Carolina, Lucius M. Sargent, Esq., the well known writer, Ebenezer Alden, M. D., of Randolph, a contributor to the *Register*, Prof. Walter Channing, M. D., of Boston, and John H. Sheppard, Esq., librarian of the New England Historic-Genealogical Society. Of those who are deceased, may be mentioned, Hon. Samuel E. Smith, formerly governor of Maine, Rev. Ralph Sanger, D. D., of Dover, Mass., and Prof. Edward T. Channing. Some of these, however, did not graduate with their class.

He entered upon the study of the law in September, 1808, pursuing his studies with the following gentlemen, viz: Hon. George Bliss of Springfield; Hon. N. P. Denny of Leicester, and Hon. Eli P. Ashmun of Northampton. Mr. Ward was admitted a member of the bar at Northampton, in September, 1811. Returning to his native town of Shrewsbury, he opened an office, and commenced the practice of law, in which profession he continued, remaining there till early in the year 1829. He was town clerk and one of the selectmen of Shrewsbury for several years. Finding the books containing the town records of births, marriages and deaths in a broken and perishing condition, and withal quite deficient in regard to deaths, &c., he procured a book and transcribed into it all the births, publishments, marriages and deaths contained in the different volumes. In addition thereto, he made collections from the grave yard and other sources and entered in his copy of the records the names of 188 other deceased persons, whose deaths had not appeared on the records of the town. These exceeded, by more than one third, the number that had been recorded during nearly a century. Mr. Ward having faithfully accomplished this labor, presented the book to the town, free of charge for book or services. See *History of Shrewsbury*, pp. 33, 34.

Prior to the year 1826, it had been the custom to dispose of the town's poor at public auction, in an inverse manner from that which usually attends the sale of goods and chattels, the bidder in these cases, obtaining the man, woman or child at the minimum price. This



pauper vendue constituted the evening finale of the day of the regular annual March meetings, information having been previously given in notices posted up in various parts of the town. The subjects were usually disposed of individually, but occasionally collectively, for one year, commencing with the first day of April. This practice was in vogue and had been for many years in country towns, and from its long continuance and annual repetition, served to alienate in a great degree, the feelings and affections of the various parties. Those who regarded the unfortunate with sympathy and looked upon the degradation of their fellow men with aversion were moved to devise some method that would be more humane in principle and at the same time economical and more advantageous to the inhabitants of the town. The matter had been several times brought before the town for their consideration, but no definite action had been taken, until, at length, they were aroused, and the subject was again brought before them. All seemed to admit that a remedy was needed, but opinions were diverse as to what that remedy should be. Mr. Ward took an active part in favor of supporting the poor on a farm, to be purchased by the town for that particular purpose. By a carefully prepared estimate he showed that a measure of this kind would be beneficial in its result. First, it would be a saving in expense, which is an important consideration in all matters connected with a town. Next, and more important still, if the proposition was adopted and carried properly into effect, the poor would have a well regulated and permanent home. Such labor, only, as they could reasonably perform on the farm and within doors would be required of them, and this would be conducive to their health. Those anxious forebodings and fears which filled their breasts, at least, once a year—the uncertainty and painful suspense that pervaded their minds and hearts as to where they should be sent, and into whose hands they should fall, would entirely cease when the practice that created it was discontinued. A change in their favor would be regarded, truly, as an act of sympathy; justice and economy would go hand in hand, the condition of the unfortunate would be elevated, and the welfare of the town advanced. After some time had elapsed, the proposed measure was carried by the town into effect. A farm was purchased, the poor have since been supported upon it, and all that its advocates had predicted in its favor has been realized. The system proved to be more economical, and certainly more humane, than the former practice. In May, 1829, Mr. Ward having received an appointment in the custom house, removed to Boston, and took his family there in the autumn of that year. He was a weigher and gauger twelve years, until May, 1841, when upon a change of administration by the incoming of President Tyler, his services being no longer required, he was removed. In April, 1842, he purchased a residence in West Newton, where he removed on the 11th of that month. He was reappointed in September, 1843, to the same office in the custom house at Boston, and continued therein until May, 1853, when he resigned his situation and accepted a seat in the state convention for revising the constitution of Massachusetts, to which he had been elected a delegate by the town of Newton. He was appointed by the secretary of the treasury, March 29, 1837, United

States commissioner of insolvency for the district of Massachusetts, under an act of congress approved March 2, 1837, entitled "an act to extend for a longer period the several acts now in force for the relief of certain insolvent debtors of the United States," whereby the said several acts were extended and continued in force for three years from and after the passage of said act, which act by subsequent acts of May 27, 1840, and January 28, 1843, was revived and reenacted, and the said acts were severally continued in force for three years from and after their respective dates; and during that time of nine years, he held the office of United States commissioner of insolvency for the district of Massachusetts. He was a justice of the peace for the county of Worcester, twenty-one years; of Suffolk county, fourteen years; and of Middlesex county, a justice of the peace and of the quorum, twenty-one years. As has been before mentioned, Mr. Ward was an early member of the New England Historic-Genealogical Society, having connected himself with it in 1845, soon after its organization. He has ever been a welcome and a valuable contributor to the pages of its periodical, which for seventeen years past has given a stimulus to the researches of hundreds of individuals, both in the society and out of it, who have been desirous of obtaining reliable information in regard to the early settlers of New England and their descendants. However remote from the homesteads of their forefathers, these descendants, some of them of the eighth and ninth generations, may reside, they are looking to the society and to the printed pages of the work published under its auspices, as available sources from which to obtain those family histories they so much desire.

Among the individuals who have drawn largely from the extensive storehouse of ancient records of New England, and made them accessible to the public, the subject of this brief memoir holds a prominent place. His published works are: 1. *A History of the Town of Shrewsbury* and of its people, from its first settlement in 1718—eleven hundred families, published in 1847, 8vo. pp. 508. 2. *A Genealogy of the Ward Family*, whose ancestor, William Ward, born in 1603, came from England and settled at Sudbury, Mass., in 1639. The book contains an account of nine generations—eight hundred and forty-five families, and four thousand and twenty-seven of his descendants; it was published in 1851, 8vo. pp. 265. 3. *A Genealogy of the Rice Family*, whose ancestor, Edmund Rice, came from Berkhamstead, Hertfordshire, England, and settled at Sudbury in 1639, containing the statistics of nine generations, thirteen hundred and eighty-seven families, and six thousand five hundred and seventy-one of his descendants, published in 1858, 8vo. pp. viii, 379.

The *History of Shrewsbury* was one of the earliest of our town histories that contained, what may be considered a genealogy of the people. Rev. Stephen Dodd, in 1824, published his *East Haven Register*, largely devoted to this subject. Rev. Samuel Deane, in 1831, gave the world his *History of Scituate*, nearly two-thirds of which is occupied with "family sketches;" and Rev. William Barry, issued his *History of Framingham*, with a genealogy of its inhabitants, in 1847, the same year in which Mr. Ward made public his *History of Shrewsbury*. It should be remembered that *our towns are the primary*

*sources of materials for family histories.* We are desirous of knowing something of the lives of those who reclaimed the territory of the various sections of our land from the wilderness, and of their successors; those in fact who were instrumental in making our towns, and those who improved and embellished them. The deficiencies of ingredients of this character in our local histories, of an early date, may have been the occasion that induced Mr. Ward to devote his leisure hours principally to genealogical researches. In addition to his printed works, he has a mass of matter of this description, laid aside in manuscript, much of which, we hope, may be in due time made public.

Mr. Ward resides in his pleasant mansion at West Newton, in the enjoyment of health, working on and superintending thoroughly his well tilled farm, surrounded by friends, and in full possession of many comforts and blessings. He is now in the eightieth year of his age, but still improves his moments and gratifies his tastes in saving from the wreck that time has made, many items of intelligence and usefulness, that will be of benefit to others, and, we trust, more and more appreciated, as the years roll on. His motto has been and is, "to do good and to communicate." He has availed himself of the benefit of the art of printing, rightly called "the art preservative of all arts," to rescue much that would otherwise have passed into oblivion, so that knowledge may not die with memory, nor fail of transmission by the loss of records, or the many casualties to which unpublished matter is subjected. We hope that for these, and all other good things he has aided in accomplishing, he may reap a just reward.

Mr. Ward's ancestry in England has not been ascertained. His first ancestor in this country was William Ward of Sudbury, from whom he is the sixth generation in descent. As Mr. Ward, himself, has published a full genealogy of this family, we shall merely give his line of descent, referring to that book for details relative to individuals. We are enabled to give the date of William's birth, which was not known when the book was published. Soon after, however, a deposition dated Oct. 4, 1644, was discovered among the court files at East Cambridge, in which he gives his age as "61 years or thereabouts." This would make him born about 1603. He died at Marlboro' Aug. 10, 1687. He is said in the *Ward Genealogy* to have had a dau. Mary, who m. Daniel Stone. This is a mistake. It was Mary Ward, widow of his son Richard, who m. Stone. On p. 13 of the genealogy, Richard's wid. is said to have m. Daniel How, whereas it was Daniel Stone, as is seen on p. 16. The descent from *William<sup>1</sup> Ward* is through *William<sup>2</sup>* by wife Hannah, wid. of Gershom Eames, and dau. of Solomon and Hannah Johnson; *Nahum<sup>3</sup>* by Martha, dau. of Daniel and Elizabeth (Kerby) How; Gen. *Artemas<sup>4</sup>* of Revolutionary fame, whose portrait and memoir will be found in the *Register*, v, 271-4, by wife Sarah, dau. of Rev. Caleb and Hannah (Walter) Trowbridge (*ante*, viii, 211); and *Thomas Walter<sup>5</sup> Ward*. Thomas W.<sup>5</sup> Ward was b. Aug. 10, 1758; m. Nov. 25, 1782, Elizabeth, dau. of Col. Samuel and Elizabeth (Henshaw) Denny of Leicester. He re-



sided on the homestead at Shrewsbury; was deputy sheriff 17 years, and sheriff 18 years. He d. at S. Aug. 20, 1835. His wid. d. Nov. 18, 1846, a. 86. Their son,

ANDREW HENSHAW<sup>6</sup> WARD, the subject of this memoir, m. 1809, Sarah, dau. of David and Mary (Sargent) Henshaw of Leicester. She was b. at Leicester April 10, 1787, and is a descendant in the 7th generation from Thomas<sup>1</sup> Henshaw of Derby, county of Lancaster, England, who d. at Toxter Park, near Liverpool about 1630, through William<sup>2</sup> and Catharine (Houghton), Joshua<sup>3</sup> and Elizabeth (Sumner), Joshua<sup>4</sup> and Mary (Webster), Daniel<sup>5</sup> and Elizabeth (Bass) and David,<sup>6</sup> above, an active and influential citizen in council and in action previous to and during the Revolution. Mr. and Mrs. W., had 9 children, all but the youngest b. in Shrewsbury, viz:

1. *Sarah Ann Henshaw*,<sup>7</sup> b. Sept. 28, 1809, m. July 7, 1831, Francis Sumner Carruth of Boston, merchant; b. North Brookfield, 1805, son of Francis Carruth (b. 1780, m. 1802, d. 1858), and Mary, his wife (b. 1782, d. 1859), dau. of Hon. Thomas and Ruth (Hardy) Hale; son of Nathan and Elizabeth (Whipple) Carruth, all of North Brookfield.

1. Francis Ward,<sup>8</sup> b. Aug. 4, 1832, d. Aug. 4, 1833.

2. Francis Ward,<sup>8</sup> July 2, 1834, d. Oct. 30, 1835.

3. Sarah Henshaw,<sup>8</sup> Nov. 6, 1836, m. June 10, 1858, Miles Washburn of Boston, merchant of the firm of Washburn, Foque & Co., Franklin street, Boston, and resides at Newton Corner in Newton—b. Oct. 14, 1830, son of Gamaliel Washburn of Montpelier, Vt. (b. Plainfield, Vt., June 17, 1803), and his wife, Caroline C. Stearns (b. Granville, N. Y., Nov. 18, 1803); son of Miles Washburn, b. Long Plain, near New Bedford, Nov. 11, 1773, and d. there, June 29, 1823.

1. Margaret Danforth,<sup>9</sup> b. Dec. 27, 1859.

2. Gertrude Carruth,<sup>9</sup> May 4, 1861.

4. Andrew,<sup>8</sup> Oct. 30, 1838, d. Feb. 11, 1839.

5. William Ward,<sup>8</sup> April 8, 1840, quarter-master 4th regiment M. V M., that left Massachusetts upon the original call of the president of the United States for three months men—left April 17, 1861, reached its destination, Fortress Monroe, April 20th, served out its term of service and returned home. He was commissioned 1st lieutenant 6th Mass. battery, light artillery, Jan. 20th, 1862; promoted captain, Sept. 2, 1862, m. Matilda C. Shelton, at New Orleans, June 14, 1863; and was appointed acting assistant adjutant-general on the staff of Brig.-Gen. Godfrey Weitzel, June 17, 1863.

6. Antoinette Hale,<sup>8</sup> Nov. 4, 1842, m. March 31, 1862, Henry Martyn Saville of Quincy (b. July 29, 1834), Amherst College, 1854—M. D. University, of Pennsylvania, 1857, and resides at Boston—eldest son of Josiah Saville, Jr., of Quincy (b. Dec. 11, 1809), and his wife Mary Simpson (b. Coventry, Conn., Sept. 27, 1808), dau. of Peter Simpson (b. Sutton, April 2, 1774, d. Coventry, Conn., July 8, 1851), and his wife, Mary; eldest son of Josiah Saville (b. Braintree, now Quincy, Feb. 25, 1786, d. Quincy, Sept. 29, 1852), and wife Prudence Newcomb, son of Dea. Samuel Saville (b. Braintree, March 25, 1763, d. Quincy,

March 25, 1844), and his wife Esther; son of Elisha Saville (b. Braintree, May 1, 1724; H. U., 1743; M. D., 1748, d. April 30, 1768).

7 Emily Frances<sup>s</sup>, Feb. 28, 1845; 8. Frances Emily,<sup>s</sup> Feb. 28, 1845.

2. *William*,<sup>7</sup> b. July 16, 1812, educated at district school, Shrewsbury, and at Leicester Academy, entered the store of David and John Henshaw of Boston, druggists, in 1826, and under them and subsequent partners was educated to the druggist business till he arrived at his majority—when he took a store in Boston and commenced business for himself. In 1837, he took his younger brother Joseph Walter Ward into partnership, and continued there in business under the name of William Ward & Co., druggists, a year or more, when they became partners with John Henshaw in the druggist business, under the name of Henshaw, Ward & Co., in Boston. Upon the dissolution of that copartnership, and his health failing, he purchased a situation at Auburndale in Newton; to which he removed, and there resided till his death, Nov. 25, 1860, in his 49th year—he m. Sept. 4, 1838, his cousin Mary Leffingwell, b. 1818, dau. of his mother's brother, Joshua Henshaw (b. Leicester, 1779, d. 1854), and his wife Rebecca, who d. 1826, aged 33, dau. of Matthew and Rebecca (Lester) Leffingwell of Norwich, Conn. Children:

1. Elizabeth,<sup>s</sup> b. July 15, 1839, d. infant.
2. William Leffingwell,<sup>s</sup> June 28, 1841.
3. Florence,<sup>s</sup> Aug. 11, 1843, d. Dec. 20, 1844.
4. Florence,<sup>s</sup> March 8, 1847.
5. Mabel,<sup>s</sup> June 17, 1858.

3. *Joseph Walter*,<sup>7</sup> b. July 2, 1814, educated at district school Shrewsbury and at Leicester Academy, entered the druggist store of David and John Henshaw & Co., of Boston, in 1828, where he was educated to the druggist business and remained till 1837—when he became a partner in business with his brother William Ward of Boston, and subsequently, they both with John Henshaw, formed a copartnership and transacted business under the name of Henshaw, Ward & Co., as before related. He resides at Boston, doing business at No. 62 Broad street, as commission merchant and treasurer of Suffolk lead works. He m. June 2, 1841, Catharine Mary (b. May 6, 1824), dau. of Benjamin Barnard Appleton of Boston, merchant (b. May 8, 1781, m. July 3, 1814, d. April 23, 1844) and his wife Catharine (b. 1791, surviving, 1863), dau. of John and Catharine Hooton.

1. John Tucker,<sup>s</sup> b. July 29, 1842, of the senior class H. U. 1863-4.
2. Catharine Appleton,<sup>s</sup> May 12, 1844.
3. Joseph Walter,<sup>s</sup> May 26, 1847.
4. Adelaide,<sup>s</sup> July 2, 1851, d. Nov. 21, 1853, in N. Y.
5. Charles Henry Appleton,<sup>s</sup> May 11, 1853.
6. Arthur Stanley,<sup>s</sup> March 9, 1858,
7. Son still born,<sup>s</sup> Jan. 30, 1861.

4. *John Tucker*,<sup>7</sup> June 14, 1816, d. Boston unm. Nov. 2, 1840, of the firm of Henshaw, Ward & Co.

5. *Eliza Maria Antoinette*,<sup>7</sup> Feb. 8, 1818, d. Shrewsbury, Oct. 16, 1821.

6. *Frances Caroline Augusta*,<sup>7</sup> Feb. 2, 1820, d. Shrewsbury, Oct. 23, 1821.

7. *Frances Antoinette Elizabeth*,<sup>7</sup> b. April 19, 1822, m. May 12, 1845, Joseph Lewis Danforth of Louisville, Ky., merchant, H. U., 1839; son of Joseph and Lucy (Lewis) Danforth of Louisville, merchant, where they reside.

1. Florence Ward,<sup>8</sup> April 27, 1846.

2. John Henshaw,<sup>8</sup> Sept. 18, 1847, d. Dec. 8, 1853.

3. Josephine Lewis,<sup>8</sup> Sept. 13, 1849.

4. Antoinette, May 11, 1852

5. George Lewis,<sup>8</sup> July 24, 1854.

6. Sallie Ward,<sup>8</sup> Aug. 4, 1856.

7. William Herbert,<sup>8</sup> Feb. 24, 1859.

8. Francis Carruth,<sup>8</sup> Sept. 19, 1860, d. Sept. 5, 1861.

8. *Andrew Henshaw*,<sup>7</sup> Jr., b. Jan. 28, 1824, attended Thayer's school, Chauncy Place, Boston, and entered the store of Henshaw, Ward & Co., druggists, Boston, and continued with them till 1845, when he went into partnership with Thomas Jones and Thomas Denny, in the dry saltery business, under the name of Jones, Denny & Ward, which lasted one year; they relinquished the business and stand to him, and in 1846 he formed a connection in the same business with Kirk Boott of Boston, which continued till 1857. He is now a manufacturer and engaged in the dry saltery business at 62 Broad street, Boston. He was appointed a magistrate in 1854 for the county of Middlesex, and resides at Newtonville in Newton. He m. March 16, 1852, Sarah Ann Walcott (b. March 9, 1827) dau. of Isaac Field of Providence, R. I., merchant (b. 1794, m. 1816, d. April 17, 1855), and his wife Sarah Anna (b. 1794, d. Feb. 21, 1855), dau. of George Walcott of Providence (b. 1759, m. 1785, d. 1826), and his wife Sabra (b. 1767, d. 1843), dau. of Christopher and Sarah Whipple; son of George Field of Providence (b. 1774, m. 1793, when not 19), d. Aug. 9, 1796, at the Island of Jamaica, aged 22 yrs. 2 mos. 21 days) and his wife, Mary Green, who m. for her 2d husband, Mathewson Williams of Providence, Feb. 22, 1798, and d. Aug. 4, 1801, in her 29th year. Isaac Field of Providence (father of George), (b. 1743, m. before 1768, d. at sea, 1778) and his wife, Martha Hartshorn; who d. his widow, 1826, in her 83d year; son of Joseph Field, who was son of Thomas Field who came over before 1667, at the request, as said, of his uncle William Field of Field's Point, Providence, who it is believed had no children; his nephew Thomas, had 13, twelve sons and one dau.; succeeded to his uncle's estate, and d. 1717; William Field was of Providence, before 1643.

1. Clarence Stuart,<sup>8</sup> b. Dec. 5, 1852.

2. Isabel Walcott,<sup>8</sup> Feb. 21, 1855.

3. Francis Carruth,<sup>8</sup> May, 9, 1856, d. April 24, 1858.

4. Alice Constance,<sup>8</sup> Dec. 16, 1858.

5. Reginald Henshaw, April 22, 1862.

9. *David Henshaw*,<sup>7</sup> b. Boston, June 23, 1830; H. U. 1853; resides at Keene, N. H., is a magistrate, and woolen manufacturer; m. Julia Frances, dau. of Joseph Noble, of N. Y., merchant, and his first wife, Sarah Hedge, July 5, 1855, s. p.



# DISCOURSE

PREACHED BEFORE THE

SECOND CHURCH AND SOCIETY IN BOSTON

IN COMMEMORATION OF THE LIFE AND CHARACTER OF  
THEIR FORMER PASTOR,

REV. HENRY WARE, JR., D.D.;

ON SUNDAY, OCT. 1, 1843.

BY THEIR MINISTER,

CHANDLER ROBBINS.

WITH AN APPENDIX.



BOSTON:

JAMES MUNROE AND COMPANY.

1843.



Entered according to act of Congress, in the year 1843, by  
JAMES MUNROE AND COMPANY,  
in the Clerk's Office of the District Court of the District of Massachusetts.

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BOSTON:  
THURSTON, TORRY, AND CO., PRINTERS,  
13 Devonshire Street.

TO

THE BEST EARTHLY FRIEND,

OF MY BELOVED AND HONORED TEACHER AND PREDECESSOR,

THIS DISCOURSE,

WHICH WAS PREACHED IN HER PRESENCE, AND WHICH DERIVES ITS  
GREATEST VALUE FROM HER KIND COMMENDATION,

BUT WHICH TOO POORLY COMMEMORATES THE WORTH SHE  
BEST UNDERSTOOD,

Is Most Affectionately Dedicated.



## INTRODUCTION.

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THE 'Second Church and Society,' on hearing of the death of Dr. Ware, were about taking measures to obtain the privilege of having the funeral from their old Church. This spontaneous movement of the parish was abandoned only out of delicacy towards the feelings of the family, it having been understood that it was their preference to have a private funeral, from the house of their venerable parent at Cambridge. In lieu of the greater satisfaction which it would have afforded them to have opened their church on that occasion, they could only enjoy the melancholy gratification of hearing, during the burial of their friend at the College, the solemn tolling of that bell which has so often invited them to hear his welcome voice.

On the Sunday after the interment, the following Discourse was preached, occupying in its delivery both parts of the day, being divided at the close of the account of Mr. Ware's connexion with the Second Church. The widow and her family were present, in company with many of Mr. Ware's old friends from other churches. A meeting of the worshippers was held after the evening service, an account of whose proceedings is furnished in the subjoined documents.

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Boston, October 2, 1843.

REV. CHANDLER ROBBINS,

DEAR SIR, — At a meeting of the 'Second Church and Society,' held yesterday afternoon, the following Preamble and Resolves, submitted by Dea. J. N. Daniell, were, on motion of Mr. J. Snelling, adopted.

*Preamble.* — Whereas the Second Church and Society have

learned with the deepest regret, the death of their late beloved and lamented Pastor, Rev. Henry Ware, Jr., D. D., who for thirteen years faithfully administered the offices of the Christian Minister and devoted Pastor to this people, therefore,

*Resolved*, That this dispensation has filled us with grief, for the loss which this Church and Society, with the Christian world, has sustained in his death.

*Resolved*, That Messrs. Chandler Robbins, E. Patterson, N. Thayer, R. W. Bayley, S. W. Robinson, and Wm. J. Adams be a committee to prepare a letter to the family of our deceased friend, expressing our sympathy for the loss which they have sustained in the removal from their society of one so highly esteemed and so much beloved.

*Resolved*, That this committee also communicate the action of this Church and Society with their letter of sympathy, to the widow of our beloved friend and late lamented Pastor.

On motion of Mr. Adams, it was

*Voted*, That this committee be directed to report their doings to the proprietors at a meeting to be held on the next Sabbath.

A copy from the Records.

JOSEPH L. BATES, *Proprietor's Clerk*.

*Meeting of Proprietors, Sunday, Oct. 1, 1843.*

*Voted*, That the thanks of this Society be presented to our Pastor, Rev. Mr. Robbins, for the appropriate and eloquent discourses delivered by him this day, upon the character of the late Rev. Dr. Ware, and that he be requested to furnish a copy for the press.

*Voted*, That the subject of this request be referred to the Standing Committee.

In Standing Committee, *Voted*, That Messrs. Bayley, Veazie, and Robinson be a committee to wait on Rev. Mr. Robbins, and communicate the above request.

A true copy.

J. L. BATES, *Secretary*

October 2, 1843.

In compliance with the wish of the Parish, as expressed in the second of their Resolutions, the following letter was addressed to the widow and family of Dr. Ware, and subsequently read to the Society.

Boston, October 2, 1843.

DEAR AND ESTEEMED FRIEND,

We have been charged with the duty of transmitting to you a record of the doings of the Second Church and Society in relation to the death of your husband, once their faithful Pastor; and also of expressing their sympathy with yourself and your family.

The resolutions which we communicate, express but feebly the unfeigned respect and love, which our society still cherish towards their former teacher and friend. Their attachment to his memory, their estimation of his virtues, and their thankfulness for his services, are too deep for expression. The obligations under which he placed them, by his disinterested and exceeding labors for their welfare, cannot be repaid by words. A more equal remuneration will be the thank-offerings of an enduring gratitude and a never fading remembrance.

To *yourself* also, — not only as his dearest earthly friend, his helper in duties, and his comforter in distress, — but for your own unforgotten acts of sympathy and kindness to their families in days past, the Second Church and Society feel deeply indebted. They have always associated your image with that of your husband in their pleasant recollections of former years; and it gave them heartfelt gratification to see and feel your presence with them again at the head of your family, on Sunday last, in the same pew which was once your Sabbath home, and in the church where no length of absence can cause you or your children to be received as strangers.

We will not thrust upon you our poor consolations, which we know you do not need. But we take a melancholy pleasure in tendering our sympathy, which, for its sincerity, we do not think will be unwelcome.

The Second Church and Society will be grateful, if their action in causing their church bell to be tolled at the hour of the funeral, and also their sentiments as embodied in the annexed resolutions, shall afford any gratification to yourself and your children, as tokens of their unabated attachment to the

character of that universally beloved and respected Minister, whose family will ever be objects of their deepest interest, as well as of the Divine protection and favor.

Be pleased to accept our most sincere wishes for your future peace, and our fervent prayers for your children, that, whilst they shall "rise up and call you blessed," they may continually rejoice your own heart, and secure the smiles of Heaven, by their moral resemblance to their father.

We remain, dear friend,

Your affectionate and faithful servants,

CHANDLER ROBBINS,	}	Committee.
ENOCH PATTERSON,		
RICHARD W. BAYLEY,		
NATHANIEL THAYER,		
S. W. ROBINSON,		
WILLIAM J. ADAMS,		

Boston, October 3, 1843.

The funeral of Henry Ware, Jr., D. D., was solemnized by appropriate religious services in the Chapel of Harvard University. The exercises were introduced by the Choir of the College, chanting with plaintive melody, the xxiii Psalm. A prayer of invocation was offered by Dr. Francis; appropriate selections from the Scriptures were read by Dr. Noyes; the 463d Hymn of Greenwood's Collection was sung; the funeral prayer was made by Dr. Parkman; and the services were concluded by the appropriate Anthem, "Unveil thy bosom, faithful tomb."

The body was followed to Mount Auburn by a long train of relatives and friends, and deposited, amidst profound silence, and with a hopeful sorrow, in the tomb of a friend; in which it will remain, until arrangements are completed for its final and honorable deposit on Harvard Hill.



## S E R M O N .

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REV. xiv. 13.

And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

THESE consoling and emphatic words, which come up to remembrance on the death of every faithful Christian, have never appeared to me more applicable, than on the occasion of that recent bereavement, which is felt throughout our churches, but nowhere so sincerely as in this. At the first announcement of the decease of my esteemed predecessor in this pulpit, I heard a voice as from Heaven, saying unto me, 'Write, Blessed is he.' The voice was strong and clear. It gave no uncertain sound. It left no misgivings. It spake with the authority of a divine monition. 'Write no funereal lament: Utter no mournful wail: Take a strain of peaceful triumph: Breathe over his grave a Christian's requiem: He hath died in the Lord: Write, Blessed is he.' 'Yea,' said the Spirit, 'for he hath rested from his labors.' And the heart, though sorrowing for his removal, responded 'Amen.'



The good providence of God, which has permitted us to assemble this day for His worship, admonishes us also to take suitable notice of the death of His servant, a former Pastor of this Christian church. It calls upon us to commemorate and improve this bereavement, by such a consideration of it as may be appropriate to our own feelings, to the character of the departed, to this altar of his ministry, to this flock of his prayers, and, if possible, to the purposes of the Master whom he served, and the will of the God whom he adored. We feel that this is not the presence — that his was not the character, for empty panegyric. But the language of inspiration, as well as the testimony of our reason and the voice of our highest affections, tells us, that the “memory of the just is blessed.” For the benefit of the living, we would retrace the pilgrimage of the virtuous dead. And whilst we speak soberly and justly of their characters and works, we feel that we are not eulogizing them, but exalting goodness, and giving glory to Him whose grace has made them what they were.

In this place, which was the home of Mr. Ware’s religious affections, and before this people, to many of whom he was endeared as a spiritual father and friend, there is no circumstance of his life, the record of which would not be appropriate and interesting. His history from first to last would bear the strictest scrutiny. If its minutest incidents, which have faded from the recollection of his friends, and his most private thoughts and actions,

of which no human eye has taken knowledge, could all be brought out into the light before us, I am confident that they would but illustrate his purity, and raise our appreciation of his affections and his principles. The nearer we can come to the good man, the more beautiful are the views which his character presents. His aims are far nobler than his acts — the secrets of his inner life, more lovely than his expressions. If his works honor him, his thoughts and plans, could they be unveiled to us, how much more! His best deeds but poorly manifest his better intents; and the richest gems of virtue, which sparkle along his path, but half reveal to his companions the richer treasures of his heart. His career is manifestly upward, but his aspirations after perfection are unseen. In great emergencies men behold him upright — but in the little transactions of every day they know not how sublime is his reference. The world acknowledges his godly actions, and the ear bears witness to his heavenly words, but he is alone on the mount, when he converses with God, and the door of his closet is shut upon the holiest exercises of his devotion and love.

The plainest representations of Mr. Ware's daily actions would be the most beautiful delineation of his character, his highest eulogy. No fanciful touches could portray to us so distinctly the finest traits of his moral life. No studied words of ours bring his inner man so near to our minds and hearts.

It will therefore be my endeavor to present to you, in the most truthful language, a few sketches of his actual life, and more particularly of his doings in connexion with this parish — where, above all his other spheres of duty, his best influence was exerted, and his most excellent qualities were displayed. I feel that such is the most valuable monument which my great love for him can build. I know that such is the most acceptable tribute to his memory, which your own gratitude to him can desire at my feeble hands.

Henry Ware, Jr. was born in Hingham, Mass. on the 21st of April, 1794. His infancy enjoyed the nurture and the hallowing influences of a christian pastor's home. His first lessons were the gentle precepts of the gospel. The instructions of wisdom — commended to him by those parental lips, from which they have continued, even unto this day, to distill as the dew upon the characters of the young — found a ready access to his heart. The first love of his childhood was that sacred business of his Father in heaven, in which the strength of his prime was spent, and to which his latest affections clung. The most intimate companions of his early days can recollect no period of his life, when the office of the Christian ministry was not his ruling desire and aim. He seemed to regard himself, like some Prophet of old, to have been consecrated from his birth to the service of the Temple. This sacred purpose stamped the character of his boyhood and youth. His feelings and actions were

to a remarkable degree consistent with it. His lips refrained from impure and irreverent speech. His taste revolted at every shape of iniquity. He washed his hands in innocence. He entered not in unholy paths, but turned from them and passed away.

This *pure boyhood*, this unspotted youth, what a fit and beautiful foundation for a holy priesthood! Through such a path, he ascended at length into the hill of the Lord and stood in His holy place. Through such stages of early preparation, my friends, the unseen hand of Providence led him along until his feet rested at your own altar, and his unstained hands were appointed to break to you the holy bread. How favored the Church that had the best prayers and choicest labors of such a minister! How happy the minister who could look back upon such a blameless life!<sup>1</sup>

From the schools of his native town, he was transferred at an early age to the family and tuition of the Rev. Dr. Allyn of Duxbury, a man whose eccentricity was not more remarkable than his worth; whose erudition was not greater than his kindness — the pleasing remembrance of whom is fresh, at this day, in the hearts of many, whose characters still preserve the valuable impress of his discipline. With this friend and ministerial associate of his father he remained, till the appointment of the latter to the Hollis professorship in Harvard Col-

<sup>1</sup> See Appendix A.

lege; when he was removed, with the rest of his family, to Cambridge. Here he enjoyed, for about two years, the private instruction of his cousin, the present Judge Ware of Portland. After this, he was sent, for a year, to the Academy at Andover, to finish his preparation for the college at Cambridge, at which he received matriculation in August, 1808.

As an undergraduate, his respectable talents and attainments as a scholar confirmed the respect, which his purity of mind and correctness of deportment conciliated from all. The most worthy of his companions in study were his chosen associates and friends; and, though none of them perhaps predicted the eminence which he would attain in his profession, no one doubted what that profession would be, nor questioned his moral adaptation for its sacred duties.

After graduating in the usual course, with the honorable appointment of a Poem, at the commencement of 1812, he immediately commenced his theological studies, in connexion with the office of Assistant Instructor in the Academy at Exeter. Having retained his connexion with this institution for two years, he withdrew, to complete his education for the ministry — as the custom was before the establishment of the Theological School — as a resident graduate at Cambridge.

I find, in the records of the Boston association of ministers, a notice of his examination and approbation as a preacher, on the 31st of July, 1815, about a year and a half before his ordination as your minister.



The first action of this society in relation to Mr. Ware was—after having heard him preach for several Sabbaths, as a candidate, in connexion with others — on the 3d of November, 1816 ; at which time it was voted to appoint a meeting on the second Sunday following, for the purpose of choosing a minister. In conformity to the usage at that period, the Church assembled on the previous Thursday, and unanimously elected your late lamented pastor ; which election was confirmed on the next Sabbath, at a meeting of the Church and Proprietors, by a vote of thirty-six ballots, against ten, divided between two other candidates.

The reply to the invitation of the parish, dated November 27, was written in that spirit of humility in the estimate of his own abilities, and of perfect reliance upon a Higher power, which always characterized its author. The ordination took place on the first day of the year 1817 — his father preaching the sermon, and his respected instructor, Dr. Allyn, giving the charge.<sup>1</sup>

The day of the consecration of this sacred tie will ever be a memorable era in the history of this ancient church. For several previous years, owing, amongst other unfavorable circumstances, in part to the age and infirmities of Dr. Lathrop, this society had suffered a material diminution of numbers and vitality. But God had henceforth in store for it better things, than even the glowing anticipations

<sup>1</sup> See Appendix B.

of the new preacher's most sanguine friends ventured to predict. Entering upon his arduous work with no startling exhibitions of eloquence or zeal, with no straining for sudden effect, but with a devoted purpose to be laborious and faithful, and a single eye to the sacred objects of the ministry, the first fruits of his well sustained efforts gradually and steadily ripened around him. The spiritual and external interests of the parish advanced with a regular and healthy growth. Another golden age, like that which it had enjoyed under the first of the Mathers, dawned upon the prospects of the church.<sup>1</sup> The throng of worshippers swelled from Sabbath to Sabbath. The influence of the pulpit became more powerful and deep. Its invitations to holiness became more persuasive ; its calls to duty more stirring ; its appeals to the conscience more pungent ; its discourses to the understanding more convincing ; its addresses to the affections more constraining. The sinful were converted ; the weak strengthened ; the skeptical satisfied ; the sorrowful consoled ; the obdurate softened ; the indifferent quickened ; the penitent encouraged ; the righteous confirmed and edified — and all loved the voice that counselled, and the hand that led them. The aged more frequently dignified the congregation with their silvery crowns, and the young enlivened it with their blooming brows. The ordinances rejoiced and shed abroad their divinest odors. The beautiful bands of love

<sup>1</sup> See Appendix C.

and peace spread and strengthened from heart to heart. The joyous cry of Christian activity went round. The holy vine grew verdant in all its branches.

I speak to those, who can pass judgment upon the truth of my words. I speak to many, who can remember the connexion of Mr. Ware with this society, from its commencement to its close. And I know that their impressions of the best years of his ministry will authorize the strongest language, I have used, in describing the effect of his influence, when it was at its height. I believe that there could not have been found in our denomination, at the period to which I refer, a parish more prosperous, or a ministry more effective than his. There were more splendid edifices than these old walls, which loved the echoes of his impressive voice. There were more wealthy and fashionable and highly cultivated congregations than that, which gathered around him, with attentive faces and captivated hearts. There were more graceful rhetoricians, and more learned theologians, occupying the sacred desk. But where was there a Temple more fragrant with the breath of devotion, more beautiful with the spiritual adornings of holiness and peace? Where was there a society more harmonious, or more engaged? And where was the preacher, whose whole air, and action, and tones, were more suited to the messages of Heaven, whose discourses and whose prayers had more power of moral and spiritual effect?



But his influence was not confined to the pulpit. It may even be a question whether it was so deeply felt through his public ministrations as in his pastoral intercourse. He esteemed both these means of usefulness as of equal claims upon the minister, and alike essential to his success. He used them both conjointly with eminent fidelity and skill, turning each to the other's account, and bringing both together to bear upon individual character. In my intercourse with the families that were under his charge, my impression is, that I have found more frequent and emphatic testimony to his excellence as a Pastor, than as a Preacher. Where the definite recollection of his sermons has faded, the exact words that he has uttered in the sick chamber, or to the mourner's ear, have been indelibly engraven on grateful memories. But if I distrusted such evidence as this, or the correctness of my own impression, I am furnished with a stronger and an affecting testimony to the same effect. In the last communication addressed by this parish to Mr. Ware, accompanying the announcement of the vote by which their connexion was dissolved, whilst the value of his services, in the pulpit, is directly alluded to, in a single though an emphatic sentence, whole paragraphs are occupied with the mention of his pastoral faithfulness.

“In reviewing,” say the committee, “the circumstances of our connexion, we look back upon the events of many years, endeared to us and our families, by the memory of your kindness, your sympathy,

and your Christian fidelity. In sickness and sorrow, how often have you come to us with the comforts and hopes of the gospel. In the day of our prosperity, how has the value of the good granted us been increased by your rejoicing together with us, and leading us to make it the occasion of a greater good hereafter. How often, in our afflictions, have we leaned upon you ; and while we have been comforted, have been taught to put our trust in Him who is able to save. How have we seen the eye of the dying, when the light of life was fading from it, turned upwards to that brighter light from Heaven ; and the heart of the mourner set upon that better mansion, which our Master has gone to prepare. And if occasions have sometimes occurred, in which we were divided in opinion, and had begun to be alienated in feeling, how have our differences ceased, when you have come among us, in the spirit and influence of the gospel of peace. It is pleasant to us to dwell upon these recollections. They are deeply seated in our inmost breasts ; and mingled as they are with the image of your truth, and love, and faithfulness, they can never leave us.”<sup>1</sup> No, my friends, I can bear witness, they *have* never left you. Those words were not lightly nor formally written. The truest and deepest sentiment of this parish uttered itself in them. Those recollections, to which your committee referred, have become only the more pleasant to you by the lapse of years.

<sup>1</sup> See Appendix D.

Time has confirmed and hallowed, not obliterated them. I have found them still fresh — cherished, like flowers, which a departed friend has planted — by every fireside where my predecessor sat, and in every path where his beautiful feet carried good tidings.

But the intercourse of the fireside, and the instructions of the Sabbath, were not the only instrumentality, by which Mr. Ware edified his flock. His affectionate and ever laborious zeal sought out still other channels of religious influence. Of these, none was more valued by himself, or by his people, and none more efficacious, than a meeting for Christian improvement and exposition of the Scriptures, which was held in the evening, in the old vestry in the tower of this church. That “upper room,” which is now cheerless and deserted, was in former days “furnished and prepared,” and regarded, in the associations of many, as a very “guest chamber,” for the entertainment of the Saviour and his disciples. The little company collected there, after the toils of the day were over, above the noises of earth, and still further above its vanities, sitting at the feet of their teacher, who was meek and lowly like his Master, realized, if two or three met in his name *ever* realized, the fulfilment of the Saviour’s promise; felt that he was in the midst of them, and received into their spirits the benediction of his peace. Many precious seeds were sown in that narrow field; some of which have since ripened into virtuous characters on the earth, and not a few

are bearing the fruits of immortality in some brighter world.

In one of the last conversations, which I held with Mr. Ware, his thoughts, as was always the case when we were together, reverted to his old parish; but on that occasion with more than usual interest. I had never heard him express his affection for it so warmly. There was an unwonted tenderness in his tones. The pent up feelings of years seemed to pour forth in a few glowing words. The habitual reserve, which covered the strong emotions, whose existence in his bosom no one could doubt, was for the time forgotten. The veil, that spread before the sacred treasures of his soul, was for a moment lifted up. He told me of those persons and scenes, whose images were nearest to his heart. He told me of those hours and occasions of his ministry, which were of dearest remembrance. And amongst them all, and, as he said, most beautiful and precious of all, were the friends who had stood near him in that humble room, and the evenings that were there spent in social devotion. I shall never forget the emphasis with which he said, "The two happiest evenings of my life," and repeated "yes, the two happiest of my life, were one of them, when we had met to converse upon the Lord's Supper, and the vestry was so full, that we were obliged to adjourn to the church; and the other, when, after an interesting discussion, we sang together at parting, as if every soul present felt the grandeur and joyousness of the sentiment, the hymn

which concludes with this glorious verse, which he then repeated,

“ Then let our songs abound,  
And every tear be dry,  
We ’re marching through Immanuel’s ground  
To fairer worlds on high.”

He did not, on this occasion, allude to another service of his own institution — of which, however, he has more frequently spoken, and to which he has repeatedly shown his attachment, by returning to its celebration, since it has come into other hands. I allude to the Lecture at the Close of the Year ; a sacred and affecting occasion ; which has always been associated with his image, and will be, henceforth, still more intimately — an occasion which I hope may be solemnly kept by our children, when we, like him, shall be safe from the wear and injury of years — an occasion which I pray may never become obsolete in the Second Church, so long as it has a name amongst the members of Christ. Mr. Ware was peculiarly qualified to do justice to a service like this. His feelings were alive to all the solemn and elevating influences of the hour. His spirit easily sympathized with its deep religious influence. He interpreted its solemn lessons, as a prophet would interpret the symbols of momentous truths. His preaching was never more impressive than on these occasions. The most powerful of his published sermons was delivered at the close of the year 1826. The memory of that discourse and that night will go with many of us to our graves. My



own impressions of Mr. Ware, as a preacher, were stamped at that time — once for all, and forever. The fame of his preaching, mingled, perhaps, with some chastened feelings, and some desires reaching after the Eternal, had drawn a little company of my classmates from Cambridge to this church. We stood in the crowded gallery. The preacher's subject was the "duty of improvement" — a theme most applicable to the characters and feelings of the young. Every word, and tone, and gesture were calculated powerfully to impress the youthful mind. But the closing sentences, especially, came home to the heart with a thrilling effect. Their sounds lingered on the ears of hundreds throughout that night. Their distant echoes come back to me now. No words from mortal lips ever affected me like those. I can see his very look — I can hear his very tone, as, with the unction of a Paul, he uttered the solemn charge, with which that discourse concludes. "I charge you, as in the presence of God, who sees and will judge you — in the name of Jesus Christ, who beseeches you to come to him and live — by all your hopes of happiness and life — I charge you let not this year die, and leave you impenitent. Do not dare to utter defiance on its decaying hours. But, in the stillness of its awful midnight, prostrate yourselves penitently before your Maker; and let the morning sun rise upon you, thoughtful and serious men."

A favorite purpose of Mr. Ware was to advance the interests of benevolence and religion in his con-

gregation, through the instrumentality of the church. He heartily loved the ordinance of the Lord's Supper, not only as beautifully commemorative of the Saviour, but as, in connexion with its associations, one of the most important means of individual and social improvement. He commended it frequently and affectionately, in public and in private, to his people. He faithfully used all judicious measures to increase the number of communicants. But his idea of the responsibilities and duties of church membership was not answered by a mere observance of the rite, however reverential, even though coupled with a personal character, however blameless. His own words will best express his own opinions. I quote them as they stand on the records of the church, in the report of a committee, appointed to inquire what should be done to increase its prosperity.

“The great principle, on which the prosperity and edification of the church must depend, appears to your committee to have been entirely overlooked, in the general habits of all the churches with which we are connected. This is the *principle of association, union, sympathy, coöperation*. The church is in its very essence *an association*. Its very design and constitution is to effect the purposes of personal improvement, and to extend the influence of religion, by mutual counsel, aid, and coöperation. Hence the apostles emphatically call it *one body, and its members, members one of another*. If this be forgotten, and, instead of a constant union in wor-



ship and action, Christians only meet infrequently at the table of the Lord, this primary purpose is lost sight of, and it cannot therefore be expected that the greatest religious prosperity should be attained. When Jesus framed the model of his church, he in a manner set the example, the first example, of that union, by systematic association, which has since been extended so far, and has wrought such powerful effects in the world. And is it then consistent, that the church should be the first to relinquish this principle? And must it not be expected to become weak and inefficient by abandoning it, just in proportion as it first became strong by adhering to it? Let us then henceforth resolve to regard this church as an association, actually and actively united for the accomplishment of religious and benevolent purposes.”<sup>1</sup>

I have recited these words, my friends, because they appear to me worthy of especial notice. It is certainly remarkable to find that, twenty years ago, Mr. Ware brought out so distinctly, and attempted to put into practice in his own church, those very ideas, which have recently come up as new to our denomination, which are attracting considerable attention, and which are regarded by some, as if they were ultimately to regenerate and remodel our churches. If there be any valuable movement amongst us, on these principles and under the guidance of such ideas, towards a more perfect realiza-

<sup>1</sup> See Appendix E.

tion of Christ's plan of church feeling and action, I am not sure but that the credit of setting it on foot might be traced back to my predecessor.

The flower of Mr. Ware's affections, and the best fruits of his labors, were consecrated to his own society. But his influence and energies, though concentrated upon this parish, were not restricted within its limits. The only horizon, which bounded his benevolence, was the broad circle of human want. The only tether, which his virtuous activity could brook, was the strong chain of necessity, fastened to us by Him, who wisely limited the faculties of man — who gave to the largest souls as feeble bodies as the rest, that they might learn to be patient and humble. Every valuable enterprise of the Christian body to which he belonged, if it did not originate with his active spirit, was quickened by his zeal or directed by his wisdom. Of the American Unitarian Association he was one of the founders, and for eleven years, as Foreign Secretary, or on the Executive Committee, a laborious officer. The Evangelical Missionary Society is to no individual so greatly indebted, whether for the constancy of his support, or the amount of his collections.<sup>1</sup> Of the Ministry at large in this city — though others may have the praise — Mr. Ware is virtually the father. I take delight in mentioning the fact, that, for several years before Dr. Tuckerman came to the city, or the ministry was introduced to public

<sup>1</sup> See Appendix F.

discussion, the pastor of this church, amidst the pressure of his duties, did himself, from time to time, collect and preach to little assemblies of the poor, and lead on, as a master spirit, the small band of young men, in whose benevolent breasts the embryo idea and plan of this institution were warming and unfolding into life and substance.

But to enumerate all the religious Associations of which he was a member, would be but to exhaust their catalogue. The cause of Peace found in him a kindred spirit and a fervid tongue. The cause of Freedom was near to his heart — and if some of its more ardent votaries had, years ago, listened to the suggestions of meek wisdom and considerate charity, which he offered to bring to their conventions, it is my firm conviction, that the evil, which they oppose, would have been at this day nearer to its end. To the greatest reform of the age, he gave his strong and undeviating aid — an aid the value of which may be illustrated by the fact, that the *twelfth thousand* of his Discourse on Temperance, which had an extensive circulation in this country, is now exposed for sale in the capital of the British Empire. The interests of Education, also, were not only fostered by his favoring words, but substantially advanced by his writings and his labors.

In fine, his heart had a warm pulse for every claim of charity. His lips had a tone of truthful and earnest eloquence for every need of man. His feet were never weary of running on missions of mercy. He never withheld his hands from any work of love,

when it was in their power to do it. No thought of himself enticed him from the sacrifices of kindness. The fatigues of benevolence were the exhilaration of his days—the weariness of duty the anodyne of his nights.

But the aggregated labors of love, which his spirit courted, were too heavy a load for the flesh to bear. Indeed, the body would have sooner given way beneath it, but for the sincere delight which its pressure gave to his heart.

In the beginning of the year 1828, Mr. Ware's health, which had for a long time given signs of failure, began seriously to decline. The fears of the parish were excited, and its sympathy manifested by every indulgence it could render. But his disease increased to such an extent, as to satisfy him that he must relinquish his duties for many months, and to cause some apprehensions that he might be taken from them forever. Under these circumstances, he addressed a letter to his parishioners on the last Sunday of the year 1828, the 12th year of his ministry, tendering the resignation of his office, and asking, that their connexion might immediately be dissolved. "I feel," he says, "that I ought to hesitate no longer. I ought to relieve you from the uncertainty and trials of your present condition. And I ought to relieve myself from those solitudes on your behalf, which do not avail to your benefit, and which are unfavorable to my own restoration to strength. In doing this, I perform one of the most painful acts of my life. My situation has satis-

fied every wish of my heart. Other men may have labored more faithfully and successfully ; but no one can ever have looked back upon twelve years of a happier connexion.”<sup>1</sup>

This communication was received, as the records of the parish certify, with “ excited feelings of deep sympathy, regret, and disappointed hopes.” A committee was appointed to take it into consideration. Their report is a document most flattering to the taste and the feelings of the gentlemen by whom it was prepared. I would most gladly repeat it here from beginning to end, but for the danger of encroaching, I will not say upon your patience, but upon the proprieties of this service. With several other papers, that have reference to the last days of Mr. Ware’s pastoral connexion, it is worthy of the knowledge and remembrance of you all. A few sentences will show you its character and style, and also exhibit the action of the parish in relation to the subject which called it forth “ For twelve years he has given his strength, his time, his powers of mind and of body, by night and and by day, to us. We believe that, in sincerity, in fidelity, in constancy and disinterestedness, his services have been without example. He has always cared for us, for our families, and for our children, more than for himself. He has spared himself no trouble ; he has omitted no occasion of doing us good. He has worn himself out in our service. And now, when his health

<sup>1</sup> See Appendix G.



is gone and his strength has failed, he comes to render back his office into our hands, and asks to depart in peace, that as he can do no more for us, he may not come between us and our welfare, and we may be relieved from the burden of his support.

“In this state of things, we believe we give utterance to the single and universal feeling of his people when we say, that we cannot consent to the separation. ‘We are not yet willing to give Mr. Ware up.’ We therefore unanimously recommend, that our pastor be desired to remain with us; and that measures be taken for the choice of some person of piety and ability, in whom we may unite, to be his colleague; to assist him in the discharge of his duties, and share with him the burdens of his office.”<sup>1</sup>

The recommendation of the committee was sanctioned by the parish, and cordially approved by Mr. Ware; and on the 11th of January, 1829, the office of colleague was filled by the election of Mr. Ralph Waldo Emerson, who received ordination on the 11th of the following March. About this time, Mr. Ware received, from the Corporation of Harvard University, an appointment to the Professorship of Pulpit Eloquence and the Pastoral Care,—a professorship founded by the subscriptions of individuals, as much out of respect to the proposed incumbent, as for the sake of the benefits of such an office. On the 27th of March, this intelligence was conveyed to the parish, in a letter from the senior

<sup>1</sup> See Appendix H.



pastor, coupled with the information of his intention to try the effect upon his health of a foreign tour.<sup>1</sup>

The last Sabbath before embarking for Europe he was present in this desk ; but in so enfeebled a state, as to disqualify him for taking any other part in the service, save the reading of two stanzas of a favorite hymn. But the devotional breathings of the inimitable lyric poet, which are embalmed for immortality in those beautiful verses, expressed what was then passing in the heart of the reader, more clearly and happily, perhaps, than any discourse which he could have delivered. The aged friend, who has pointed out to me this hymn, and who bears the occasion in clearest remembrance, has told me, what I can easily imagine, that its reading was listened to by the whole congregation with tears.

May peace attend thy gate,  
And joy within thee wait,  
To bless the soul of every guest ;  
The man who seeks thy peace,  
And wishes thine increase,  
A thousand blessings on him rest.

My tongue repeats her vows,  
“Peace to this sacred house !”  
For here my friends and brethren dwell ;  
And since my glorious God  
Makes thee His blest abode,  
My soul shall ever love thee well.<sup>2</sup>

<sup>1</sup> See Appendix I.

<sup>2</sup> See Appendix K.

From the spring of 1829 to the summer of 1830, Mr. Ware was travelling in Europe. It was a tour, not of relaxation only, but of rich improvement to his mind and heart. Nearly his whole pathway through foreign lands was smoothed by kindness, and enlivened by hospitality. The homes of strangers were opened to him, in his absence from his own. New friendships were established in almost every city and town in which he tarried,—friendships, some of which were afterwards continued across the ocean, and will be renewed beyond the grave. Important information was collected in regard to the state and prospects of Liberal Christianity, and new ties of sympathy and respect were woven between our toiling fellow Christians in Great Britain, and their less molested brethren here. Henceforth, the person and the name of Henry Ware will be as dear in the mother country as in this, and the intelligence of his death will be received with as unfeigned demonstrations of respect. With the single exception of Dr. Channing, there is no preacher of our denomination, whose works have been so extensively circulated beyond the Atlantic, or whose influence is so valuable and so deep.

Soon after his return from Europe, Mr. Ware entered upon his new office at Cambridge, and tendered his resignation to his parish with the strongest expressions of gratitude for their kindness, and of interest in their future well being; and a vote was passed, with a full response of esteem and love,

dissolving the pastoral connexion from and after the third day of October, 1830.<sup>1</sup>

So closed that sacred, that happy relation. Then, was the heavenly record of its transactions sealed up, for the Judgment of the Great Day. On the part of the Minister, the breaking of that seal may well have been anticipated with humble, yet joyful confidence. He was faithful to his sacred trust. He declared to you the whole counsel of God. He ceased not to exhort, and instruct, and warn you, night and day. He led you, and guided, and loved you, as a father his children, — as a shepherd his flock. He went in and out before you in the purity of a blameless conversation, in the activity of a laborious service, in an affectionate imitation of Jesus, in the fulness of the blessing of the Gospel of Peace. God grant that on the part of the People also, the opening of that book may be an occasion of equal rejoicing. But if it be too much to expect that the fidelity of you all, in hearing and doing the word of God, was equal to his, in proclaiming and exemplifying it, — of this one thing at least, I do not ask to be assured, — that when, amidst the awful solemnities of the final reckoning, that seal shall be broken, it will not be found charged against any member of this society, that he did not respect and love his minister.

From this period, we follow Mr. Ware into a new sphere of duty, yet one for which no better qualifi-

<sup>1</sup> See Appendix L.

cation could have been found, than the experience he had earned in the old. Having made full proof, in his own case, of the joys and trials of the ministry, he knew how to encourage and how to warn. Having thoroughly learned what acquirements are most valuable, and what plans of action most successful; having tried every key to the heart, and found the great springs of moral and religious effect, he was thoroughly furnished with that practical knowledge, which, in an office like his, is above all price. He carried with him, moreover, what no erudition can supply, the pattern and influence of his own spirit and example, in both the branches of clerical duty which he had been appointed to teach.

Of the value of the services of Mr. Ware in the Theological School, and the estimate in which he was held by its students, I might speak from personal observation and experience. But I cannot trust myself to do so. I fear that none, who were not actually subject to his instruction and counsels, would appreciate what my feelings might prompt me to utter. I should dread to appear to be merely eulogizing *him*. The voice of the graduates from that Institution has ever been but one. In that voice of the heart, let all that I would say be told.

But at Cambridge, as well as in Boston, it was the lot of Mr. Ware to be overburdened with useful occupations, partly of his own seeking, but partly also by the inconsideration and importunity of others. If his friends have sometimes lamented that he was not more sparing of his strength, have

they never had reason to accuse themselves of indiscretion, in encroaching so much upon his time, and pressing so many offices upon his ready will? The amount and variety of labor, which attached to his public office, was alone too great for the strongest constitution to endure; but the multiplicity of private demands upon his feelings, and thoughts, and time, was altogether beyond our enumeration or conception. Every one has heard of the excess of his engagements during his active ministry here. And it has been continually told, that he shortened the days of his usefulness, whilst he was your pastor, by crowding into a few years works enough to make an ordinary lifetime laborious. The general supposition has been, that *this* field was too hard for him, and that if he had continued in it, he would sooner have found his grave. But regard for the truth compels me to contradict this opinion. His constitution was indeed greatly impaired by his ordinary and extraordinary services as your minister. But it was not these alone, nor chiefly, that made him old before his time, and crushed him down to the couch of death before his fiftieth year. He did not, my friends, as has been often supposed, exchange this parish for an easier sphere. The labors of his early manhood were not so abundant, nor so wearisome, as the labors of his latter years. In the service of the University, he staggered to his fall. Death stole upon him more swiftly in his professor's chair, than if he had stood in this sacred desk. Nay, at Cambridge there was hardly thrown off a



single duty that would have devolved upon him here, whilst, from the pressing necessities of the University and the Theological School, others and still others were offered to his too willing nature, and successively assumed by him, till flesh and heart sunk under their number and their variety.<sup>1</sup>

Mr. Ware remained at Cambridge till the summer of 1842. At that time, hopeless of being able to continue his duties, he sought, but too late, for a home of quiet and peace in the retirement of the country. A kind Hand led him to a spot in every respect suited to his taste and his want ; whither it seemed to him as if God had guided him at length, through floods and over rough places, to find a resting place for his weary feet, beneath the olive-shade for which he had longed. Here, the grateful kindness of friends rejoiced to spread for him a table, and to plant for him fruit-bearing trees. Here, also, his domestic circle, which had aforetime enlarged and divided its endearments and its hospitality upon a multitude of strangers and friends, began to draw more closely and tenderly together ; and, as it narrowed in, without any contraction of its love for others, enjoyed, to a still greater degree than before, the sweet and holy joys of its concentrated affections.

Yet even here he was not idle. From his retreat, he looked out with an interested eye upon the movements of the busy world he had left behind him. Thoughts and plans of benevolence and use-

<sup>1</sup> See Appendix M.



fulness floated through his tranquil mind. His pen, also, found employment suited to the quietness of his environment and his peaceful feelings, in portraying the character, and tracing the calm and holy life, of the late venerable Dr. Worcester, who has been so appropriately named the "Apostle of Peace." The concerns of the churches, in whose behalf he had so long labored, were not neglected ; nor were the counsels, which were always so much sought after and valued by his brethren, withholden.

His mind, moreover, studious not only of action, but of some regular and continuous employment of a useful nature, embraced, at this time, with avidity, an undertaking which had offered itself to him, as peculiarly suited to his present condition, and which he purposed to make the leading business of coming years. I allude to the editorial charge of the most important Periodical of our denomination. His plans for the conduct of the Examiner were nearly completed, and were such, as, under his management, would not have failed to secure for it increased utility and favor. But the objects, to which he proposed to devote the work, were too noble and characteristic of his heart, not to be publicly declared. They show a spirit of disinterestedness, and zeal for the truth, as rare as they are admirable. He desired no personal emolument. He had determined to reserve from the profits of the undertaking, only enough for the maintenance of his family, in the exercise of the strictest frugality. The remainder it was his intention to set apart for relig-

ious and benevolent uses. In a letter to a publishing house in this city, with which he was making his arrangements, dated the 7th of June, 1843, he says, "I wish it to be understood, that I undertake the Examiner, for the sake of the *public cause*, and with a view to do the *utmost possible* for the public interest." And, in a still later communication, he reiterates the same idea, "you know it to be my purpose to make the work, as far as possible, a great public instrument of *spreading truth*." The unfolding and arrangement of this plan afforded him, during the last six months of his life, such delight, as none but a mind so diligent, and at the same time so hampered by physical infirmities, can understand. The hope of being able to enter upon its execution with the commencement of a new year, appears to us now, as we look back, to have been most kindly granted him to beguile his days of wearisome inaction. It was indeed the brightest anticipation that cheered his gloomy forecast,—gloomy, only because of the thick clouds that were settling upon so many of his favorite paths of usefulness.

But a gentle Shepherd was leading him, in a steady advance, through green pastures, and by the side of still waters, down into the valley of the shadow of death. More than once, however, within the few last months, a friendly angel has been sent to accelerate his journey, and to give gentle and repeated warnings to his friends to be prepared for his removal. It touched, but without rudeness, the

springs of his intellectual life. It disturbed, but without violence, the fountain of his affections, the Siloam which had healed and blessed so many. But disturbed as it was, the fountain flowed and sparkled still, for those who waited at its brink. His mind was often inwardly active, when all expression was denied him, and even when he was apparently asleep, was following passively the shadowy and dreamy flow of his fancy. "My mind," he would say, "is crowded with thoughts, precious thoughts of death and immortality," thoughts which he longed to utter. In hours of perfect consciousness, he uniformly declared his conviction, that the time of his departure had come, the "fitting time," the "best time;" and occasional allusions to the approaching change showed the peace and serenity of his mind. "It was," says one who never left him, "as when the parting of the clouds, on a dark evening, shows here and there a bright star in the space beyond, we know as well that the whole heaven is radiant with its countless myriads still, as if the whole atmosphere were clear and we saw them all." Not a word, not a look indicated a desire to return to life, and yet every precious memory of the past, every interest of the large circle of friends, that he loved, was as dear and as strong as ever. In one or two short intervals, between his continually lengthening seasons of seeming or entire unconsciousness, words of most precious import were spoken to his children, the impression of which can never be effaced. On one occasion in

particular, the precise circumstances of which are of too sacred and private a character to be publicly described, warm and elevated expressions of gratitude to the Saviour, intermingled with affectionate addresses and counsels to his family, fell from his lips. His thoughts turned to the closing hours and acts of the Master whom he loved ; and, speaking of the design of Jesus in instituting the last supper, as if inspired by the very spirit of His own boundless benevolence, he stretched out his feeble arms, saying, “ He intended it for all, he would gather all to his embrace.”

He was now constantly anticipating a sudden call to depart, for which nothing remained to be put in readiness ; and there is no doubt, that he was aware of the time when the mandate came, and yielded himself up with a quiet and childlike submission. As Death came upon him, he threw gently over him the veil of deepest sleep, under which he lay for a few hours, still breathing, composed and tranquil, whilst his spirit was loosing itself from its worn-out members, and sighing itself back to God.

How sweet the rest it found ! What a zest has the repose of immortality after such a laborious life ! What a beautiful convoy across the dark flood the smiling images of his holy works, which, the Spirit saith, attend the good man, as, on the buoyant wings of faith and hope, he floats from earth to Heaven ! “ He hath died in the Lord ! ” from henceforth how blessed ! Well done, good and faithful servant, thou hast been faithful over a few things, thou shalt now

be ruler over many things. Farewell, good soldier of Jesus Christ. Thou hast fought the good fight, thou hast finished thy course, thou hast kept the faith; henceforth there is laid up for thee a crown of life.

And now, my friends, that I have traced my beloved predecessor, through the paths of his mortal pilgrimage, so far as they have been known to me, and as truthfully as I have been able, — what remains, but that I should endeavor, in a few words, to draw, from the scenes and actions through which we have followed him, a connected portrait of his character.

I approach this duty with a trembling hand. I never came near Mr. Ware whilst he lived, without a feeling of mingled reverence and love; and now that he is no more, I call up his moral image, I bring before me the likeness of his soul, with a still deeper emotion of sacredness and affection. If, whilst his spirit dwelt in the body; if, whilst its light beamed upon us through that benignant and earnest eye; if, whilst it meditated beneath that tranquil and capacious brow; if, when it spoke through those persuasive and serious lips; if, when it drew near to us in the intercourse of friendship, with that unequalled plainness and gentle dignity of manner, which so well became the guilelessness of its feeling, and the elevation of its intent; if, when it occupied the pulpit, with that look and air of Apostolic gravity and tenderness, which made his appearance there so impressive and so welcome; if, when it went about amongst us, doing good in that humble



garb, and with that quiet alacrity of mein, befitting a messenger of the cross ; if, in each of these bodily conditions, his spirit sometimes impressed us with a hallowing sensation, how much is this influence deepened, as we contemplate it abstracted from its mortal habiliments.

As it floats before my inner vision, I see the clear radiance of heaven-born Purity ; I see the placid smile of Peace ; I see the most rare expression of Humility mingled with Self-respect ; I see the serious look of Godly fear ; I see the august figure of Truth ; I see the likeness of angelic Love — I see all these moral features blended gracefully together, and all quickened and glowing with intense yet chastened Activity — yes, life ; spiritual life ; earnest, unfaltering, God-serving life ; dutiful, beneficent activity, — this is the quality that pervades and animates and distinguishes the whole.<sup>1</sup>

Such are the most striking spiritual lineaments, which, shining before the soul's eye, as in the mild light of heaven, are grouped together into the sainted likeness of him whose mortal countenance we shall see no more. No more, did I say ? No more with the bodily vision. But the mind looks upon it now. Its portrait hangs in the heart. Every feature is true to the life. Every line and expression is perfect. We love to gaze upon it to-day ; and we shall not lose it to-morrow. It will fade ; only to be revived again. It will meet us in our walks. It will smile upon us at our firesides. It will brighten

<sup>1</sup> See Appendix N.



before us in our closets. It will appear to us in our dreams. It will not be veiled from us in our sorrows, nor be hidden from our joys. In the toils of duty, in the repose of meditation, in the days of our moral triumph, in the nights of our remorse, through all life's vicissitudes, and amidst its last solemn scenes, to many of us, who have known, and studied, and loved it, it will again and again reappear, and never, but, as when it looked upon us in the years that are gone, to make us purer, and calmer, and happier for the sight.

It is not consistent with the purpose which I have proposed to myself in this discourse, for me to offer you, as might otherwise be appropriate in this stage of my remarks, a minute and elaborate analysis of Mr. Ware's character. It has seemed to me far better to represent it to you through the drapery of his works. My duty has been performed, if I have succeeded in exhibiting his leading aim, his principles, his capabilities, and his influence, by tracing the course of his life, describing his plans and modes of action, and exhibiting the impression he has produced, with the results he has accomplished. Besides, Mr. Ware's character was not a difficult one to understand. It had some shades, indeed, that all did not see, — shades of rare and delicate beauty, which were clearly perceived only by his most intimate friends. It had variety, too, and richness, reserved stores of genius, and strength, and love, and mirth, which kept alive the interest and curiosity of those who were most often in his society.

But notwithstanding all this, so great was its simplicity, that any, who knew him at all, knew his principal characteristics. In his own family, he was in all important particulars, what he was to the world. He was not one thing in one place, and another in another, but always the same. Though sometimes reserved, he never dissimulated. If he ever wore a veil, it was of nature, and not of guile. No man living was more truthful, or more in earnest in all that he said and did. His heart was too sound in virtue, to desire any false coloring on the surface ; his soul was too ingenuous and noble to endure it, even if it had been needed.<sup>1</sup> His conversation, his preaching, and his writings were, to a remarkable degree, the transcript of his own mind and heart ; and because that mind was sound, and wise, and pure, and that heart warm, devout, and true, therefore it came to pass, that in all these modes of influence, he exerted an unusual and uniform power upon the opinions, sentiments, and principles of men. He was not a great logician, nor pretended to be ; but when he reasoned of righteousness, temperance, and a judgment to come, with the earnestness of deep conviction, with the logic of common sense, with the authoritative arguments of truth and love, the reason assented, the conscience trembled, the heart submitted. He was not a profound theologian, nor pretended to be ; but his mind was well furnished with the most valuable treasures of sacred

<sup>1</sup> See Appendix O.

lore, and held at its command a magazine of illustrations, expositions, and proofs of all the great doctrines which he had examined, and believed, and therefore preached. He was not a graceful rhetorician, if judged by artificial rules, nor pretended to be ; but in that plain, serious, earnest eloquence, which is most appropriate to the pulpit, whether we estimate him by the interest his preaching always attracted, or by the effects it often produced, he has left behind him no superior, and not many equals. He was not a scholar, in the ordinary acceptation of that word ; nor a man of brilliant talents, nor pretended to be ; but in amount and variety of general and useful knowledge, in quickness of intellectual perception, in correctness of taste, in the finer qualities of a poetic imagination, and in fervor and fertility of genius, he has given abundant evidences of high natural endowments and excellent culture. But better than all, he was a good, a sound, a faithful man. His superiority is not seen in any conspicuous feature of greatness, but in the fullness and proportion and solidity of his moral manliness. He was a hero of the Christian stamp ; brave in the cause of virtue, without the flourish of arms ; invincible in integrity, without boasting or arrogance ; prompt in enterprises of benevolence, without impetuosity ; patient in hardships, without the thirst of glory ; overcoming evil with good, and achieving the victory over the world, with the sword of the Spirit, under the breast-plate of faith and love. " The same shall be called *great* in the kingdom of Heaven."

Such is the character that is before me now ; such the spirit that has passed into the Heavens. But it is not, it shall not be, parted from us. Its memorials are all around us. Its thoughts are working still. Its influence abides on earth. Its projects of benevolence are going on. Its quickening and soothing words are part and parcel of the living. Its prayers for us are yet to be answered. Its best blessings await their fulfilment. The path, into which it has led us, and in which it has walked before us, still stretches on. The duties, of which it counselled us, are still to be performed.

How near to us all is that spirit at this hour ! But to *her*, who has been one with it, how close it comes ! How intimate will be its nearness unto the end ! That oneness has been her joy and her strength, — what a solace is that nearness now ! What a recompense to her has been the service of his earthly rest ! What a rest to her now is the assurance of his heavenly reward !

Upon *her*, with her *children*, and *other endeared connexions* of the deceased — whose presence on this occasion gives a melancholy pleasure to us all, and appeals to our deepest sympathies — I feel it would be unbecoming and unnecessary for me to obtrude ordinary expressions of condolence or consolation. I can in some measure appreciate their sense of bereavement, in being deprived of the society and debarred from the service of such a friend ; I can in some measure understand the holy joy, which they must now experience from the con-



viction, that his tried spirit is released from its encumbering clay ; and I can also participate in the inexpressible satisfaction, with which they now look back upon his unspotted life, and his endeared connexion with them, and forward to the reunion of immortality. But I should wrong that faithful man, who has taught *us* our best lessons of resignation and hope, and whose own example has been even to *us* a continual inspiration of love and peace, were I to imply, that his influence had been less beautiful upon his own family than upon ourselves, or that he had left them to seek instruction and comfort at the feet of the meanest of his disciples. I know, my respected friends, that you are this day counting over the untold treasures of consolation, long since laid up for you by your beloved relative, against this hour, when you do prize them as the richest of legacies. I know that you need no hand of the living to lead you to those Heavenly Comforters, with whom you have so often communed in sweetest fellowship with your dead.

To the *friends* of the departed, who regret his absence, but do not mourn, because he has rested from his labors, — whilst it is a delightful recollection that they have shared his society, and been partakers of his affection, — let it be henceforth a delightful anticipation, a purifying hope, that they may yet be welcomed by him into a more glorious world, and feel that they have not forfeited his love.

And to this flock with its shepherd, who feel as if we had lost a Father ; to all the churches and pastors

whom he carried in his capacious heart, and ceased not to remember in his availing prayers; to the University, in whose service he died; to the Theological School, amidst whose tears he was buried; to the large company of his pupils, in whose hearts he is embalmed; to all the members of the Profession, which he adorned, and to this whole community, which he illuminated with the mild light of a Christian example, and consolidated by a righteous man's blessing, may his death be of the most sacred and hallowing influence. May his virtues be imitated, whilst his memory endures! May the God whom he worshipped, and the Saviour whom he loved, be glorified by his death, even more than by his life. And may we all, in every place, who are of his own kindred and household of faith, whilst we look round in vain for still another of our Christian Fathers, who has been to us a burning and a shining light, — turn our faces upward, and beholding a new star set in the beautiful constellation of our sainted dead, make haste ourselves, like them, to be wise, and live to turn many unto righteousness.<sup>1</sup>

<sup>1</sup> See Appendix P



## A P P E N D I X .

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A DESIRE has been very generally expressed on the part of the members of the Society, for the publication of all the Correspondence which passed between Mr. Ware and the Parish, during the last two years of his ministry. I gladly introduce it here, (under letters D. G. H. I. L.), not only as affording the best possible testimony to the worth of their minister, and the esteem in which he was held by them at the time referred to, but also for the intrinsic merit and beauty of the letters themselves.

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### A. Page 13.

Several anecdotes, which have been preserved by his family, might be related here, to illustrate the statement I have made, relative to his early predilection for the ministry. I will mention but one, which was recalled to the mind of his aged father, upon hearing, the evening after the foregoing discourse was preached, an account of what had been said upon this subject.

When Henry was quite a small lad, before the family had removed from Hingham, it was his favorite amusement to "*play*" the preacher. On one occasion, when the children were amusing themselves in the garret, his father, softly opening the door, surprised them all seated with an air of solemnity around the youthful prophet, who, with a cradle standing upon one end before him, for a pulpit, was reading the Bible to the rest, with the same gravity of tone and manner which, in later years, has impressed larger and older congregations.

### B. Page 15.

The following was the arrangement of services at the Ordination. Rev. Dr. Kirkland was Moderator of the Council, and Rev. N. L. Frothingham, Scribe. The Introductory Prayer was by the Moderator; the Sermon by Henry Ware, D. D.; the Prayer of Ordination by Rev. Mr. Fiske of West Cambridge;

the Charge by Dr. Allyn; the Fellowship of the Churches by Rev. Francis Parkman; the Concluding Prayer by Dr. Holmes of Cambridge.

C. Page 16.

Increase Mather, D. D., was minister of the Second Church from 1664 to 1723, — *fifty-nine* years. The admissions to "full communion" during this period were not far from one thousand, — or about 16 a year. From 1688 to 1691, the number of admissions was one hundred and forty-eight, divided thus between the several years, — viz. 22, 32, 39, 55.

D. Page 23.

To the Rev. Henry Ware, Jr., Senior Pastor of the Second Church and Society.

REVEREND AND DEAR SIR,

Your communication of the 26th, was on that day laid before a meeting of the Proprietors, and agreeably to your request, an unanimous vote was passed dissolving the connexion, which has subsisted between you and the Second Church and Society, from and after the next Lord's day.

We have been chosen a committee to make this vote known to you, and to express to you the feelings with which we separate from you, and bid you farewell.

The paragraphs quoted in the sermon are omitted.

We had hoped that many such years were in store for us. Those of us who are tottering upon the verge of life, had hoped that you might be by us in the last dying hour, that the prayer for strength in the dark valley might be offered by you. Those of us whose ties to life are strengthened and renewed in our children, had hoped for your aid and counsel in leading them to the Fountain of truth. We had hoped to see them formed under your influence, and to be able to point them to your example. All of us had hoped long to walk with you, to hear your voice in the pulpit and at the altar, and to enjoy the privilege of a relationship, which we felt to be of a better and higher character than that of common friendship.

The wisdom of providence willed it otherwise. We saw you worn out in the service, and fainting; we anxiously watched

the progress of your disease, and saw you depart for a foreign land. Our prayers have been answered in your return to your native shores, with health in some measure restored ; and while we lament that you have not yet strength to enter again upon those duties, from the discharge of which we had promised ourselves such large benefit, we thank God that you are not to be lost to the church ; but that you have been called to an office, in which your powers will be employed in awakening in others, who have taken up the cross of Christ, the zeal, devotion, and self-denial which may fit them to become his faithful ministers.

We pray that in this work, and in all the relations of life, you may be blessed. We should do injustice to our feelings, if we failed on this occasion to make mention of her also, who has laid us under such obligations by her devotedness to you, when we looked upon you as belonging to ourselves, and who, although not long with us, had already taught us how highly to value and how deeply to regret her. We thank you for the kind interest you continue to feel in our welfare. We are grateful that you do not leave us alone, but that our common wishes have been gratified in another pastor, in whom we are happily united, and who is able to take your place in the administering of the word and ordinances. While we listen to him, we shall not cease to remember you ; and we rejoice that you will be near us, and that we may still have the privilege of calling you our friend.

May the blessing of God be always with you.

In behalf of your People, your friends, and faithful servants.

Signed by all the Committee chosen Sept. 26th, 1830.

#### E. Page 25.

The following Resolutions were appended to the Report.

1. *Resolved*, That in the opinion of this church, it is desirable to draw more closely the bond of union and sympathy between the members ; and that such a measure would greatly tend to promote the religious advancement of the members and the general prosperity of the Church.
2. *Resolved*, That the Church shall be regarded henceforth as an association, actually and actively united for the accomplishment of religious and benevolent purposes.

3. *Resolved*, That to effect this object, there shall be four stated meetings each year, which shall be thus conducted : There shall be singing and an appropriate address from the Pastor ; inquiry shall be made concerning the state of religion, and the measures which may need to be adopted, and the brethren shall deliver their sentiments on this point at pleasure.
4. *Resolved*, That in order to aid this purpose of union and charity, it is advisable to increase the contribution at the Lord's table, and to lay by a certain portion of it, from month to month, as the foundation of a Church fund.

It may not be out of place to mention the fact, that the recommendation contained in the last Resolution was carried into practice, until enough was accumulated to erect the Vestry, in which members of the church, as well as of the society, now hold some of their most interesting and improving meetings.

#### F. Page 26.

Mr. Ware has several times made exertions to obtain funds for this society, which has always held a high place in his esteem. During his ministry, he annually collected for it a considerable sum in his own parish ; and a few years ago, he added to its treasury, in a single year, about six hundred dollars, which he had raised by preaching in its behalf in Boston and some of our other principal towns.

#### G. Page 29.

To the Second Church and Society in Boston.

MY DEAR BRETHREN AND FRIENDS,

As the present sabbath closes the twelfth year of my ministry, I have deemed it a suitable occasion for making a communication which the state of our affairs seems to call for.

It is now seven months, since it pleased Him who orders all things, to take me suddenly from my active duties, and suspend my intercourse with the people of my charge. I will not dwell upon this season of trial, which, severe as it has been, has been accompanied by many striking tokens of the divine blessing ; and, I humbly trust, will not pass without profit both to you and myself. I had hoped, before this time, to have been able

to resume, in part at least, the discharge of my office, and have recently made an effort to engage in some pastoral cares, but was soon compelled to relinquish the attempt. I am perfectly satisfied that I shall be unable to do anything for you for many months, and you are aware that circumstances exist which render it possible that I may never do so.

In this state of things, I have anxiously reflected on the situation and prospects of the society, and been solicitous to know what part I ought to act. Is it my duty, feeble and incapacitated as I am, to keep my hold upon a place which needs and deserves the constant labors of vigorous health? Or ought I not to withdraw from the post, since God has taken from me the power of doing its work? These questions have exercised me much and earnestly. They have agitated my mind by night and by day. And however painful the result, I have at length come to it decidedly, that I ought to bring the subject before you, and ask you to consider, whether, in the circumstances now existing, the welfare of the society does not demand that our connexion should be dissolved.

So long as the present state of things continues, you are altogether as a flock without a shepherd. And when I consider the evils that must inevitably result from this, and to which a parish so situated is always exposed; and reflect too that very probably I may never return to you again, I feel that I ought to hesitate no longer. I ought to relieve you from the uncertainty and trials of your present condition, and give you the opportunity of obtaining a more efficient ministry. And I ought to relieve myself from solitudes and cares on your behalf, which do not avail to your benefit, and which are unfavorable to my restoration to strength.

Under these impressions, I do now, at the completion of my twelfth year, resign my office into your hands, and ask that our connexion may cease on the thirty-first of the present month.

In doing this, I perform one of the most painful acts of my life. My situation has been one of many privileges, and such as perfectly to satisfy every wish of my heart. I cannot look back upon the years I have spent amongst you, without an expression of gratitude for the happiness, which, as a minister, I have been permitted to enjoy. Other men may have labored more faithfully and successfully; but no one can have ever



looked back on twelve years of a happier connexion. The ties which I have formed are not to be broken without a pang, and I had fondly trusted that death only should dissolve them. But the few last months have changed the aspect of things. Their experience has warned me, that I may probably never again be equal to the labor of much public speaking, and that, having become useless in my present situation, I must consent to relinquish it. Meantime, you need an active pastor; and I trust and pray, that you may soon be united in one who shall do more and better for you than I have done, though he never can feel toward you more than I have felt.

Brethren, I commend you affectionately, with all your present and future interests, to the favor and blessing of Almighty God.

Your friend and pastor,

(Signed)

HENRY WARE, JR.

Brookline, Dec. 27th, 1823.

#### H. Page 30.

The committee to whom were committed the communication of the pastor of the Second Church and Society, read on the 28th Dec. 1828, have deliberated on the subject and beg leave to submit the following Report.

It having pleased God, in his afflictive providence, to stay our pastor in his course, by visiting him with severe sickness and depriving him of his strength, so that, for many months, he has been unable to minister at the altar, or teach and guide his flock, he has been led, after anxious deliberation, to resign the office he has held, and ask that the connexion between us may cease.

The solemn question is then before us, shall we accede to this proposal, and consent that the connexion between us and him shall be dissolved?

He tells us that he is no longer able to fulfil his duties towards us, that he has attempted to perform some part of them and his strength has failed him, that he sees us as sheep without a shepherd, that he is, by night and day, anxious on our account, while his anxiety avails not to our benefit, and only adds strength to his own disease.

We know his character and feelings. We understand what



he refers to when he speaks of duties he is no longer able to perform. We have had him before us for twelve years, and we cannot soon forget the example he has set of the pastoral character.

He, indeed, hears instruction given us and prayers offered for us on the sabbath. But he asks in vain, as we ask in vain, who fills his place in the chamber of the sick, by the bed of the dying, and in the house of the poor, the widow, and the fatherless? Who is there to go about, as he did, doing good among our families, rejoicing with those who rejoice, and sharing the sorrows of those who weep, bringing to our firesides and to our domestic circles an example of the Christian life, and showing to all what a cheerful and blessed thing it is to be religious after the religion of the Gospel.

While these offices are not performed, we, who know our pastor's sense of their importance, cannot be surprised that his solitudes on our account should be unfavorable to the restoration of his strength.

He speaks of the happiness of his connexion with us for twelve years, and of the ties which he had hoped that death only should dissolve. We can bear our testimony to the faithfulness and success of his labors during that period, and feel that these ties are as binding upon each one of us as upon him.

The paragraphs inserted in the sermon are here omitted.

This sentiment was strongly and repeatedly expressed, when the letter from our pastor was read. "We are not yet willing to give Mr. Ware up," was said by some of his oldest and most constant friends, and was responded to by the hearts of all present.

We are willing to wait until it may please Him who has deprived him of health to restore it.

We are aware that there is danger, as he himself tells us, that he may never again be equal to the labor of much public speaking. If that should prove to be the event, or he should be called, in the Providence of God, to a situation in which his talents, character, and example may be of higher good to the great cause to which his life has been consecrated, then and not till then shall we consent to bid farewell to such a friend, as we may never meet again.

It is well known that an intention exists among the trustees of the Theological School at Cambridge, to establish a professorship and invite our pastor to fill it. And the eyes of all have long been turned towards him, as the person most suitable to fill an office, whose object is to form young men to the duties of the pastoral relation.

Meanwhile, we are aware of the danger of our own situation, that we are liable to be divided and scattered, unless we can find some one to take our pastor's place in the discharge of the numerous duties of daily recurrence, which we have been taught to regard as necessarily belonging to the place of a faithful minister of the Gospel, and the performance of which is essential to the best interests of a society.

We therefore ask leave to recommend, and we do unanimously recommend, that our pastor be desired to remain with us; and that measures be taken for the choice of some person of piety and ability, in whom we may unite, to be his colleague, to assist him in the discharge of his duties, and share with him the burdens and responsibilities of his office.

The committee have been led to urge this measure, in the present state of things, by the consideration of several great advantages which, they think, would be obtained by proceeding immediately to the choice of a colleague, instead of waiting until it shall be necessary to part with Mr. Ware and proceed to choose a successor.

We shall have the advice and assistance of our pastor in selecting a suitable person as his colleague, and the interest he feels in us, and in the cause, is too well known to leave it necessary to attempt to make the benefit more apparent.

We shall have the satisfaction of seeing his colleague, if a colleague should be chosen, profiting by the instructions and example of one better qualified than any other to give them.

We shall have the prospect of going on in our present state of union and harmony, by uniting, if possible, in some person agreeable to us all, and be thus saved from the dangers of disunion and separation to which destitute parishes are liable.

All which is respectfully submitted by your committee.

(Signed) P. MACKINTOSH, JR.  
Chairman.

## H. part 2.

To the Standing Committee of the Second Church and Society  
in Boston.

GENTLEMEN,

Having received from you a report of the proceedings of the Society in relation to my communication of the 28th of December, I beg to transmit through you my reply.

The Society has been pleased, instead of consenting that our connexion shall be dissolved, to request that I would still retain my place, and allow them to appoint a colleague Pastor, who shall take upon himself the active duties of the ministerial office.

The manner, in which this measure has been proposed, is so full of kindness toward myself, that I cannot refrain from expressing the grateful feelings it has excited; and I am anxious to do what shall convince the Society that I fully appreciate the spirit in which they have acted. In order to learn whether I ought to accede to their proposal, I have again considered the reasons which had induced me to ask a dismissal from my charge. These were principally, that under the present situation of affairs, the Society is suffering all the inconveniences of a destitute condition, and that my continuance in the office serves to prevent the remedy by the settlement of an able minister, without doing anything to advance my recovery. But I perceive that the measure now proposed will effect the beneficial objects which I had in view, and I therefore gladly and gratefully assent to it. I can imagine no objection to it, except that it will do nothing to relieve the pecuniary burdens of the society. But this may be readily obviated, as I shall, of course, relinquish a certain portion of my salary on the settlement of another minister. I trust, therefore, that this happy event may be speedily accomplished. I shall rejoice to be thus spared the pain of suddenly breaking the bond that united me to you, and to be permitted, if I must withdraw at last, to do it gradually. In the mean time, I am happy in the belief that Providence has been kindly preparing the way for your continued prosperity, and that you will readily unite in one, who is every way fitted to answer the reasonable expectations of a faithful and affectionate people.

I am, gentlemen, affectionately,

Your friend and pastor.

Brookline, January 9th, 1829.

## I. Page 31.

Boston, March 27th, 1829.

To the Second Church and Society in Boston.

BRETHREN AND FRIENDS,

Since my last communication to you, and the happy result of it in the settlement of another minister, — two circumstances have occurred, which render it necessary for me again to address you.

The first is, that it has been thought advisable for me to try the effect of a voyage upon my health, and I am consequently preparing to embark for Liverpool on the first of April. You will readily understand the gratitude and satisfaction which I feel, in the knowledge that you are not left unprovided for, and that neither the public nor private ministration of religion will suffer through my absence.

The other circumstance, to which I refer, is the appointment which I have recently received to a professorship in the Theological School at Cambridge. Of the probability of this appointment I have been for a long time aware, and have had opportunity to reflect deliberately on the propriety and duty of accepting it. I do not know that there is any situation, connected with the interests of religion and of our churches, so important as this office. For it is the most responsible and influential in the Theological School, and that school is the nursery of our ministers on whom the character and prevalence of religion depend. It seems to me therefore that whoever should have been appointed to this place, ought to accept it at any sacrifice. Every other interest should give way to this. In my own case, the way seems to have been so providentially prepared, that I think neither you nor I can hesitate a moment as to our duty. I have become in a great measure unfitted for the public duties of the ministry, but may hope to become strong enough for the more retired and quiet duties of the new office. There is reason to believe that the removal would be advantageous to my health, and without diminishing my opportunities of usefulness would afford me a longer life. And as to the society with which I have been so long happily connected, Providence has kindly sent to it another minister, and we can have no fear that my removal would be detrimental to its inter-

ests. I therefore do not doubt that I ought to accept the appointment.

I should esteem it as a most happy circumstance, if I might be permitted still to retain my relation here, in connexion with the office at Cambridge. But such an indulgence will not be allowed. It will therefore be necessary that we consent to a dissolution of our present relation. This, however, I do not design to ask at present. For, in the first place, the appointment is yet to be acted upon by the board of overseers, whose concurrence is necessary to the confirmation of the choice; and besides, it may not be permitted to me, to return to my country; and in that case it would be a satisfaction to me to die as your minister. Or if God should bring me back in safety, it would be a peculiar pleasure to be welcomed by you as my people. But in the mean time, as my support is provided from another source, I consider you as released from all obligation to continue my salary. I am virtually withdrawn from you and engaged in another service, and of consequence you are virtually freed from your engagement to me.

And now, Brethren, being about to leave you upon an uncertain absence, I bid you and your families an affectionate farewell. I shall not cease to think of you with interest, and to sympathize in all your fortunes. The bond which unites us is connected with eternity; and whatever may be our future relation upon earth, let us pray and hope that, in a better world, we shall meet and rejoice together again.

Peace be with you.

Your friend and Pastor,  
(Signed)

HENRY WARE, JR.

#### I. part 2.

Boston, March 29, 1829.

REV. AND DEAR SIR,

At a meeting of the Proprietors of the Second Church and Society, held this afternoon immediately after divine service, your communication of the 27th was read, and the following vote was unanimously passed, —

“That the subject of Mr. Ware’s communication be committed to the Standing Committee, that they may return a suitable answer, and inform him that the Proprietors confirm their



vote passed at a former meeting, continuing his salary to the first of July next, and request him to receive it."

In making known this vote, we beg leave to repeat the full and hearty concurrence of respect and gratitude of which it is meant to be the expression. We rejoice that the connexion between us and yourself is not yet to be dissolved. We rejoice that the sacred relation is still to subsist, which has been so happy to all of us, and has wrought to us inexpressible good, which we trust will be eternal. While this relation continues, we are bound to you by a bond stronger than the ties of kindred. We feel ourselves near to you, although the ocean may roll between us. And though a faithful servant of God needs no other, and can have no higher reward, than the testimony of his own conscience, and the hope of his Master's approbation, yet we are sure that it will be grateful to you to know, that you carry with you the best wishes and the prayers of your people. Wherever you may be, it will be the greatest satisfaction to us, that we may still regard you, and that you desire us to regard you, as our Pastor. We pray that He who preserveth the stranger may keep you in safety on the ocean, and in foreign lands; that the air of other climates may be made the balm of health to you; that you may not die, but live, and declare the works of the Lord; that we, your people, may welcome you to your native shore, and hear from your own mouth the good things that our God has done for you.

We feel that you have done right in accepting the appointment in the school at Cambridge. We confess that we do not relinquish, without a mixture of pain, the prospect of having you again among us as our minister. But that higher service has a stronger claim upon you and upon us; and it is an alleviation of the sorrow which we feel, that you will be useful in your new office, before it will be safe for you, with your first returning strength, to resume the arduous duties which you have always looked upon as belonging to the office of a Minister of the Gospel. We rejoice that one, who has such high views of that sacred office, is to have influence over those who are preparing to enter upon it.

We most cordially reciprocate your kind wishes, and, in behalf of all your people, we bid you, dear and reverend Sir, *fare-*



*well.* May God be thy keeper ; may he preserve thee from evil ;  
may he preserve thy going out and thy coming in, from this  
time forth. With you also be peace.

(Signed)	PETER MACKINTOSH, JR.,	} For the Committee.
	GEORGE B. EMERSON,	
	GEORGE A. SAMPSON,	

#### K. Page 31.

I have been informed, that at the communion, which was administered on the day alluded to, Mr. Ware, although positively forbidden by his physician to risk the effort of speaking, could not restrain his desire to say a parting word. He made a brief address, which, to use the strong expression of my informant,—who alluded to the description I had given of the effect of the hymn upon the congregation — “was heard not with tears only but with sobs.”

#### L. Page 33.

To the Second Church and Society in Boston.

BRETHREN AND FRIENDS,

The circumstances in which I now find myself, render it necessary that I address you on the subject of the relation, in which I stand toward you as your minister. This office I exercised among you happily, though in weakness, for more than eleven years. It then pleased Heaven to arrest my course, and for two years and a half, I have been debarred all engagement in professional duties. A kind providence has now in good measure restored my health; but not to that degree that I can hope for a speedy return to the labors of the pulpit. In the mean time, a door of usefulness has been opened to me elsewhere, and I have yielded to a request to assume duties in our Theological School, by which I may still do something to advance the interests of the churches and the cause of religion, without the necessity of much public speaking.

Under these circumstances—another field having been allotted me—and you having obtained another minister, the time seems to have arrived when I ought to resign my office here, and request you to grant me a friendly dismissal from your service. This I now do; and ask you to pass a vote dissolving our connexion from and after the next Lord's day.

In thus seeking to dissolve a bond which has so long united us, it is a high gratification to remember that it has been so happy an one, and to feel that we separate as Christian friends, who will still retain an interest in each other. I look back with grateful recollection on your uniform liberality, kindness, and indulgence; I feel grateful that I am not to leave you alone, but have seen you already provided with an able administration of the word and ordinances. And it is a particular pleasure to feel that I shall still be near you, and enjoy the opportunity of sometimes exchanging with you the offices of Christian friendship.

The God of Peace dwell with you.

Your friend and Pastor,

(Signed) HENRY WARE, JR.

Boston, Sept. 26th, 1830.

#### M. Page 36.

The following statement of Mr. Ware's illness in its various stages, has been obtained from a source that entitles it to the utmost confidence.

During the whole of Mr. Ware's connexion with the Second Church, his health was very delicate, and he had many attacks which led his friends to apprehend that he would fall an early victim to pulmonary consumption. From these attacks he, however, always entirely recovered, but they left his general strength much impaired, and he was occasionally obliged to leave his duties for a season in order to its restoration.

In the summer of 1825, he was sick in the town of Ware, with a severe inflammation of the lungs, accompanied by a considerable hæmorrhage. After recovering almost entirely from the effects of this disease, he was again seized with hæmorrhage in the autumn of the same year. He remained in a state of great prostration through the winter, and in the spring of 1829 sailed for Europe, from whence he returned in August, 1830. About eight years since, he had another attack of inflammation of the lungs, also accompanied and followed by slight hæmorrhages, from the effects of which he was very slow in recovering; but so far as any pulmonary symptoms were concerned he did entirely recover.

The disease of which he died seemed to have no direct connexion with these attacks. In the autumn of 1841, whilst very intensely occupied in preparations for some new duties of his office, which had occasioned him considerable anxiety, some of the first symptoms of his fatal malady were observed, though they were then attributed wholly to the excited state of his nervous system. Through the fall, and winter, his general health and strength failed much, and in the winter he was seized, whilst in the pulpit of the church of the Rev. Dr. Dewey, at New York, with a spitting of blood. This was repeated some weeks after his return home, and he exhibited such symptoms of serious internal disease, as rendered it obvious that a continuance of his duties in connexion with the college was impossible. In the autumn of the year 1842, after a few months of quiet at Framingham, he rallied considerably, and hopes were inspired of his return to some degree of occupation; but in the winter these favorable symptoms disappeared, and his health and strength again failed him.

In April of the present year, while on a visit to this city, he was attacked, after a few days indisposition, with apoplexy. From this attack, which at first threatened to prove immediately fatal, he was gradually recovering, when he was again prostrated by the occurrence of hæmorrhage from the bowels. This reduced him exceedingly; still he rallied, and was able to leave the city and return to Framingham by the middle of June.

During the summer he gained a little strength, and some flesh, though still exceedingly emaciated. On the 14th of August he had an attack of the same general character with that which occurred in Boston, and after this he never raised himself from his pillow. During the interval which intervened before his death, it was found that he had an incomplete paralysis of the left side; but the loss of power was never entire, nor was it constant. The powers of his mind also, with some intervals of aberration, remained capable of continued thought. Many of his friends recollect with pleasure the conversations they had with him during this period. At length, on the evening of the 21st of September, whilst in the act of taking food, he had another attack. He retained consciousness enough for a moment, to utter the words, "I have lost all control of myself;" when he fell into an apoplectic state, in which he continued till half past 6 o'clock the next morning.

It was found upon examination, that, although he had other serious disease about him, which occasioned some of his symptoms, and would no doubt have ultimately destroyed him, yet that the immediate cause of his death was a disease of the brain, consisting in a softness of its texture in various parts of the organ, and the consequent occurrence of the effusion of blood into its substance. The lungs, which had been the seat of so much suffering during life, were found comparatively healthy, retaining but few marks even of his old attacks, and presenting no appearances incompatible with the continuance of life for a long period.

### M. part 2.

In order to show the number and variety of Mr. Ware's duties at Cambridge, I subjoin an extract from a letter written by himself on the state of the Theological School, dated 15th January, 1842, which was read to the Boston Association of Ministers. I would premise, that Mr. Ware received from the Corporation an increase of salary, when his duties were increased; that kind allowance was made for all imperfectly performed duty, and all recitations omitted on account of illness, and that when he surrendered his office, a grant of \$1000 was voted to him as an acknowledgment of his valuable services.

"My regular duty *was*, to teach the composition and delivery of sermons, and the duties of the pastoral office. This involved a great deal of time and drudgery, in the examination of written discourses, and in exercises in reading and speaking. It required lectures also on Church Polity, and exercises on Style and Composition, and Public Prayer. To do these things faithfully and well, would demand a great deal of time, and allow little else. Besides this, I *now* teach Natural Theology (in these metaphysical days no slight affair), and Ecclesiastical History, — which can be decently taught only by one who devotes his life to it. Yet miscellaneous as this is, and a source of perpetual dissatisfaction, because I am compelled to feel every day that I can do no justice to the subjects, or my pupils, or myself, I yet might endure it with some equanimity if it were all. But after a week of anxiety and weariness, I am to *preach on Sunday* half of the time. That great work is thus committed to a man with jaded spirits, and body needing rest, and mind whose whole attention has been engaged in a way not well suited to prepare for the pulpit. Ought the preaching *in that Chapel, to those young men, to be left thus to be provided by men who, if they do their other duties, cannot prepare for this, and if they prepare for this must neglect some other duties?* And this is not all. I am

also called upon to attend Morning and Evening Prayer in the College Chapel, and in the Chapel of the School. *Moreover*, I am obliged to teach Butler and Paley to the Undergraduates, and lecture to them once a week, for half the year, on the History and Criticism of the New Testament, — to the great interruption of my proper duties at the School."

N. Page 42.

The following extract from a note written to me by Mrs. Ware, will confirm the truth of what I have said in regard to the activity of Mr. Ware's spirit.

"The point which was most frequently presented to my thoughts in the daily routine of life, was the essential *activity* of his mind in regard to useful action. I think if he had had physical strength, he would have been *incessantly* employed in this way; and it was this, in a great measure, which made the ministry his early and chosen occupation."

When the same near friend, on hearing him say that he was willing and desirous to be gone, and that he felt his work was done, suggested that there might be some lesson yet to be learned, some discipline for him, he answered, "Yes, the hardest of all, *inaction*."

O. Page 44.

It gives me pleasure to be able to furnish a catalogue of Mr. Ware's published writings, which is very nearly complete. It was prepared by himself, and was found amongst his papers after his death. Much might be said in regard to the merits of his publications; but this is a topic from which I have necessarily debarred myself in my discourse, and which the present is no place to discuss.

I cannot discover that Mr. Ware published anything after 1840, excepting, perhaps, a few articles in periodicals. It was a little singular that the last effort of his pen, which found its way to the public, was, as in the case of Dr. Channing, in the *cause of the slaves*, — viz. two songs, written last winter, for a



collection made by his brother-in-law, Mr. Lincoln, of Hingham. It is the opinion of Mrs. Ware, that, if he had lived, he would have done more in this way, as he formed many plans last winter for writing in their behalf.

## 1811.

An Essay in the Weekly Messenger, instituting a comparison between *Homer and Walter Scott*. Signed CHARLES.

## 1812.

A few fragments of Poetry in the Constitutionalist, newspaper, at Exeter, N. H.

## 1815.

A Poem on occasion of the Peace.

## 1819.

*Christian Disciple. Vol. I. New Series.*

	PAGE.
Character of Thomas Emlyn . . . . .	26
Hymn for Easter . . . . .	38
Review of Cappe's Discourses . . . . .	39
On the Love of the World . . . . .	287
Meekness . . . . .	290
Notices of J. E. Abbot and Caleb Strong . . . . .	432
Lines to a Child going a Voyage . . . . .	457
Review of H. More's Moral Sketches . . . . .	459
" Affection's Gift . . . . .	470
" Daniel Huntington's Poem . . . . .	473
Address of the Editors . . . . .	486

## 1820.

*Christian Disciple. Vol. II.*

Life and Character of Rev. J. E. Abbott . . . . .	32
Locke and Newton . . . . .	52
Review of Winstanley's Vindication . . . . .	54
" My Friend's Family . . . . .	55
Mode of opposing Liberal Christianity, exemplified . . . . .	181
Review of Colman's Sermons . . . . .	385
" Sunday School, or Village Sketches . . . . .	460



Watts on the Trinity . . . . .	461
Taylor's Books for the young . . . . .	472
Landing of the Fathers . . . . .	475

Sermon before the Evangelical Missionary Society in Mass. June 7.

Two Letters to Dr. McLeod, on 1 John, v. 7 — 2 Editions.

### 1821.

#### *Christian Disciple. Vol. III.*

Dr. Mayhew's Works . . . . .	45
Dedication at N. Y., and N. Y. Collection of Hymns . . . . .	76
Various Notices, on pages . . . . .	158, 159, 160
Dr. Watts . . . . .	190
Review of W. J. Fox's Sermon on Deism . . . . .	202
Notices of New Publications . . . . .	235
Notice of spurious editions of Griesbach . . . . .	321
Use of Solitude to the Christian . . . . .	329
Review of Moore's Ordination Sermon . . . . .	377
Notice of New Publications . . . . .	399
On Discontent . . . . .	407

Two Historical Discourses, on completing a century.

#### *Christian Register.*

Mr. Wayland's Ordination. Aug. 31.	(Artinius.)
Foster's Sermons. Sept 7.	"
Percival's Poems. Sept. 14.	"
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#### *Christian Disciple.*

Review of Gilman's Sermon . . . . .	33
" Clerical Discipline . . . . .	103
" Flint's Historical Discourses . . . . .	121
Domestic Missions . . . . .	169
Review of New England Tale . . . . .	205
Unitarian Defendant . . . . .	219

	PAGE.
Sacred Poetry and Sacred Music . . . . .	281
Review of Catechisms . . . . .	291
“ Life of Thomas Scott . . . . .	369

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*Christian Disciple.*

Review of Little's Sermons . . . . .	49
“ Dea. Holmes's Letter . . . . .	54
“ Percival's Prometheus . . . . .	129
Improper views in Preaching. (Translated.) . . . .	348
Popular style in Preaching. “ . . . .	427

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Causes of Lukewarmness in Christians . . . . .	13
Cursory Thoughts on the State of the World . . . .	341
Review of Willard's Regular Hymns . . . . .	224
Sermons on the Atonement . . . . .	367

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*Christian Examiner.*

	PAGE.
Eminent Philanthropists . . . . .	18
Memoir of Goodier . . . . .	329
Review of the Duties and Consolations of Mourning . . . . .	194
“ Palfrey’s Sermon . . . . .	278
“ Hillhouse’s Hadad . . . . .	301
“ Turner’s Sermons . . . . .	386
“ R. Wright’s Missionary Life.	
“ Wheeler’s Sermon on Slavery.	
Poetry. — To the Ursa Major . . . . .	300
Thanksgiving Hymn.	
Review of Hadad. — <i>Lit. Gazette.</i>	

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" Stephens's Incidents of Travel. "

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American Unitarian Association. Tract for New Year. No. 150.

## P. Page 48.

The thought of his friend and brother, Mr. Greenwood, whose death occurred so near to his own, was doubtless much and often in his mind, although I have not learned that he made any particular mention of it. But he evidently had reference to it, and connected the departure of that kindred spirit most beautifully with his own approaching change, when he asked, a few days before he died, to have read to him from the Bible, the XXIII Psalm, “The Lord is my shepherd,” — which he knew that Mr. Greenwood had desired to have chanted at his own funeral. This was the last passage of Holy Writ to which he was able to listen. With a similar reference, also, he requested one of his children to repeat to him Milman's beautiful hymn, commencing, “Brother thou hast gone before us.” The Psalm was chanted, and the hymn sung, by the choir of the Second Church, on the Sunday appropriated to the commemoration of his death.





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